

THREE HUNDRED
IMPORTANT
COMBINATIONS

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E. V. RAMAN

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THREE HUNDRED IMPORTANT COMBINATIONS

PART I

BY

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THREE HUNDRED IMPORTANT COMBINATIONS

PART I

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THREE HUNDRED IMPORTANT COMBINATIONS

PREFACE

THE importance of Astrology in the social life of man is manifold. Human needs and aspirations furnish a continuous motive power for astrological inquiry. Astrology has a definite relation to the several grades of urgency into which the needs of human being in society can be divided. Success in life depends to a large extent upon one's material prosperity or adversity. Yogas in astrological parlance tend to show the degree of wealth, fame, rank, position, adversity, ill-health and misfortunes a man is likely to enjoy in his present life as a sequel to his own actions in previous states of existence. In other words, the different *specific* planetary combinations show a summation of *inherited* physical and psychological tendencies which condition our present environment; the extent to which we can offset the inherited tendencies by effort; the characteristics that will be *dominant* and those that will be, *recessive* and so on and so forth. Strictly speaking, all Yogas are combinations of planets but all combinations cannot be Yogas. Only specific combinations can be styled as Yogas. In this book, I have made an attempt to carefully select only such important combinations that could be raised to the dignity of a Yoga and that could indicate certain definite physical or mental traits, or degree of wealth, fortune or misfortune. To collect

combinations at random is easy but to select notable ones illustrative of a variety of life events is not only difficult but even risky.

I should call this book a research project in the sense the material used forms part of the vast scheme of investigations I have in view. Modern astrologers seem to have overlooked an exceptionally fertile field of investigation in their indifference to the study of Yogas which forms as it were, the essence of Indian Predictive Astrology. Most modern writers are silent on the subject of the Yogas except perhaps for some odd remarks upon a few common Raja Yogas or Arishta Yogas. For this reason, there has been for several years a demand for a book devoted specially to the predictive significance of Yogas and the present work has been undertaken to meet this demand. Long back this want was supplied by my grandfather Prof. B. Suryanarain Rao whose excellent book SATAYOGAMANJARI deals with some of the most important Yogas on the subject. But I felt that a more and systematised account of all the important Yogas should be brought out so that, illustrated by a number of practical horoscopes, the work may stand as a foundation upon which future research may be developed.

Therefore THREE HUNDRED IMPORTANT COMBINATIONS is intended to provide a working knowledge of the yogas which indicate *specific* horoscopic trends. The astrological mathematics required for this purpose is very elementary. Numerous examples especially

designed to illustrate points arising in the elucidation of the yogas have been inserted and as these are worked out fully, readers should have no difficulty in following the principles clearly. Points of a controversial nature have not been shelved or glossed over. They have been approached from the point of view of their practical applicability.

All planetary combinations may be divided into two broad groups, viz., *Yogas* and *Arishtas*. Though by the word Yoga is meant a combination, in practice Yoga is always considered to imply a fortunate combination. Arishtas generally deal with misfortunes though it is also included in the generic term Yoga. The Yogas may be *Raja Yogas* (political power), *Dhana Yogas* (combinations for wealth), *Gnana Yogas* (combinations for real higher knowledge and spirituality).

The subject of interpretation of Yogas is briefly dealt with in the first few pages of the first part herewith presented. This branch is to be specially studied by the student of astrology inasmuch as it enables him to evaluate the exact implication of a particular Yoga. Special Yogas, including what are called Nabhasa Yogas have been dealt with then with suitable illustrations wherever necessary. The difficulty arising when two or more Yogas coincide such as would be the case in respect of say Asraya and Akriti Yogas (see page 124) have been suitably clarified with proper explanations. The first part also deals with some of the important Dhana Yogas which include combinations for poverty also.

In a way, the second part is more important, for it deals with such outstanding combinations as Raja Yogas, Arishta Yogas and Neecha Bhanga Raja Yogas about which, of late so much fuss is being made by a section of astrological students. The last pages give a summary of the entire subject matter. The example horoscope, with which the book is closed, should be of particular interest to readers, for it shows how, in the face of many Yogas existing in a particular case, only a few can operate. It also demonstrates that in respect of certain Yogas, the indications become effective throughout life while in regard to certain other Yogas, the results can happen only during specific periods and not always.

For such a work as this which largely rests upon the principles furnished by classical astrology no originality can be claimed. But I feel I can certainly claim credit for being the first to bring together all scattered information, present it systematically and prove its practical worth and utility. The truth of this becomes evident when it is remembered that the first part itself carries nearly 90 practical illustrations most of them being gathered from actual lives.

I have as my readers, scholars, intellectuals, students and practitioners. Therefore, to meet such different tastes and angles presents difficult problems of authorship, especially that a book dealing with the practical aspect of astrology should not merely aim at an uncritical exposition of the subject matter. The only way to gratify

the readers and at the same time preserve the theme is to present the apparently dreary principles in a graduated form and give the book a simple readability by interspersing the difficult sections with remarks which will not only elucidate the difficult points but encourage the casual reader to take a more positive interest in the study of the subject.

I am thankful to Mr. S. Venkataraman for his assistance in not only correcting the proofs but in making available suitable examples for illustrative purposes.

It is hoped that the exposition of Yogas presented in this book will stimulate readers to pursue the subject further.

BANGALORE, }
21st July 1947. }

B. V. RAMAN.

Three Hundred Important Combinations

BY B. V. RAMAN, M.R.A.S.

INTRODUCTION

This book is intended to place before my readers *Three Hundred Important Planetary Combinations* comprising a comprehensive list of human transactions including fortunes, misfortunes, death and various physical and mental worries and elations, financial troubles and successes and all other events connected with human life. Man wants to know something of everything connected with his career and the lives of those who are dear and near to him. These three hundred combinations include a large variety of his life transactions and a previous knowledge of these happenings will be of immense benefit to him so that he may not only take remedies to avert the evils indicated by the planets from time to time but also adjust his affairs where the remedies prove ineffectual.

Human life falls under two grand divisions—Yogas and Arishtas, or fortunes and misfortunes. Yogas include success in every line—health, personality, success in politics, financial gains, good education, mental strength, bodily health, good wife, dutiful children, sympathetic friends and relations, righteous conduct and other sources of pleasure and enjoyment which generally go under the name of fortunes.

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Arishtas or misfortunes include all sorts and sources of sorrows, worries, miseries, troubles, distractions, bodily and mental disturbances such as ill-health, physical and mental deformities, financial losses, ugly and bad children, quarrelsome wife, hateful relations and friends, evil temper, sinful nature and other unpleasant sources in life which go under the name of evils or misfortunes. Therefore these three hundred combinations will be specially useful to astrological readers and students. I shall try and give the necessary explanations and notes where they are needed to make the meaning of the combinations clear.

GENERAL OBSERVATIONS.

I am dealing in this book with three hundred important yogas or special combinations bearing on the twelve houses which signify certain definite indications in the horoscopes as different from the general combinations enunciated in astrological text books. The word 'yoga' is rather difficult to define. Yoga means combination but in common parlance *yoga* means a certain definite or special combination which adds strength to the horoscope or removes the vitality from it.

If you go through standard books on astrology you will find that each ascendant has certain planets disposed towards it as *yogakarakas*. In the treatment of special combinations in this book, we have nothing to do with such planets. Again the combination of trinal and a quadrangular lords is supposed to give rise to Rajayoga. We are concerned with this combination to the extent that it qualifies or

modifies a certain special yoga. For example take the following horoscope.

Rahu		Moon Saturn	
Lagna			Sun
			Mars Venus Mercy.
	Jupi- ter.		Kethu

of the Moon and Jupiter in kendras or quadrants has given rise to Gajakesari yoga. The Moon and Jupiter who have generated this yoga are lords of the 6th and 11th and consequently they are not as beneficial as they would have been were they lords of the 4th

and 9th. In other words, the evil due to ownership has modified to some extent the strength of Gajakesari. What is the method of interpreting a yoga and how and when do the results manifest or make themselves felt. Let us try to answer these important questions.

STRENGTH OF A YOGA

A yoga is formed by more than one planet. The nature of a planet is of three types *viz.*, benefic, malefic and neutral.

According to the natural classification benefics are Jupiter, Venus, well associated Mercury and malefics are the, Sun Mars, Saturn, evil associated Mercury and waxing Moon. But in this book our reference to malefics and benefics unless otherwise stated are in the sense of malefic lords and benefic lords.

The benefics or benefic lords are (1) lord of Lagna, (2) Lords of the 5th and 9th (3) and

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Lords of kendras or quadrants, when they are natural malefics. The malefics are (1) the lords of the 3rd, 6th and 11th (2) Lords of kendras when they are natural benefics.

The lords of the 2nd and 12th may be termed as neutral because they give good or bad results according to their other conjunctions. The 8th lord is a malefic according to *Jathaka Chandrica* but for all practical purposes he may be taken as a neutral. The above can be classified thus:

Benefics. Lord of 1, Lords of 5 and 9 and Lords of 4, 7, 10 if they are natural malefics.

Malefics. Lords of 3, 6 and 11. Lords of 4, 7, and 10 if they are natural benefics.

Neutrals. Lords of 2, 8 and 12.

Of course the 8th lord is supposed to be evil unless he be the Sun or the Moon. We shall avoid controversies and assume that the 8th lord is a neutral for the purpose of interpreting yogas.

Here an observation has to be made.

In the above list of benefics, malefics and neutrals we have completely omitted to take into account the influence due to a double lordship. Thus for Aquarius, Mars owning the 10th — a quadrant is good. In addition to the 10th he owns the 3rd also which is bad. In other words, Mars a natural malefic becoming a benefic lord by virtue of owning a kendra is 'influenced' by his ownership of the 3rd house. It will be seen that excepting the Sun and the

Moon all the other planets own two houses each so that whether a planet is a benefic or malefic can be judged only when both the lordships are taken into account. The nature of a lord is influenced on account of two factors, *viz.*, (1) the other lordship and (2) association. The other lordship varies with regard to different ascendants. Thus when Pisces is Lagna, Mars owns the 2nd and 9th houses whereas he owns the 1st and 8th when Aries is Lagna. Thus the 'Ascendant' is of utmost importance while deciding the benefic and malefic lords.

We shall now discuss the nature of the different planets.

The Sun—He is *benefic* as lord of 1, 4, 7, 10, 5 and 9 which is possible in regard to Leo, Taurus, Aquarius, Scorpio, Aries and Sagittarius. He is neutral as lord of 2, 12 and 8 which is possible for Cancer, Virgo, and Capricorn. He is malefic as lord of 3, 6 and 11, which is possible for Gemini, Pisces and Libra.

The Moon. *Benefic* as lord of 1, 5 and 9 which is possible for Cancer, Pisces and Scorpio. *Neutral* as lord of 1, 2, 12 and 8 which is possible for Gemini, Leo and Sagittarius; and *malefic* as lord of 3, 6, 11, 4, 7 and 10 which is possible in regard to Taurus, Aquarius, Virgo, Aries, Capricorn and Libra.

Mars. He is *benefic* as lord of 1 and 8 (Aries), 2 and 7 (Libra), 2 and 9 (Pisces), 3 and 10 (Aquarius), 4 and 9 (Cancer) 5 and 10 (Leo) 5 and 12 (Sagittarius) and 7 and 12 (Taurus).

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Here we have taken into account the 'modified influence' due to the second lordship. Thus if you take Sagittarius he is benefic as lord of a trine (5) and neutral as lord of 12. But his trinal lordship is so powerful as to overcome the 12th lordship so that he becomes a benefic.

Mars is *neutral* as lord of 1 and 6 (Scorpio) and *malefic* as lord of 3 and 8 (Kanya), 4 and 11 (Capricorn) and 6 and 11 (Gemini)

Mercury. Benefic, as lord 2 and 5 (Taurus), 9 and 6 (Capricorn), and 9 and 12 (Libra): *Neutral* as lord of 1 and 4 (Gemini), 1 and 10 (Kanya), and 5 and 8 (Kumbha): *Malefic* as lord of 2 and 12 (Cancer), 4 and 7 (Pisces), 7 and 10 (Dhanas) and 8 and 11 (Scorpio)

Jupiter. Benefic as lord of 2 and 5 (Scorpio), 9 and 12 (Aries): *neutral* as lord of 1 and 4 (Dhanas), 1 and 10 (Pisces), and 5 and 8 (Leo)? and *malefic* as lord of 2 and 11 (Kumbha), 3 and 6 (Scorpio), 3 and 12 (Makara) 4 and 7 (Kanya), 7 and 10 (Gemini) and 8 and 11 (Taurus)

Venus. Benefic as lord of 1 and 8 (Libra), 2 and 9 (Kanya), 4 and 9 (Aquarius), 5 and 10 (Capricorn), and 5 and 12 (Gemini): *neutral* as lord of 1 and 6 (Taurus), and *malefic* as lord of 2 and 7 (Aries), 3 and 8 (Pisces), 3 and 10 (Leo), 4 and 11 (Cancer), 6 and 11 (Dhanas), and 7 and 12 (Scorpio).

Saturn. Benefic as lord of 1 and 2 (Makara), 1 and 12 (Kumbha), 4 and 5 (Thula), and 9 and 10 (Taurus); *neutral* as lord of 3 and 4 (Scorpio), 5 and 6 (Virgo), 6 and 7 (Leo) and 7 and 8

(Cancer) : and *malefic* as lord of 2 and 3 (Dhanas), 11 and 12 (Pisces), 8 and 9 (Gemini), and 10 and 11 (Mehsa).

With the aid of the above schedule the benefic and malefic planets (do not confuse this with the good and evil planets according to natural classification) for any horoscope can be easily ascertained.

Rahu		Saturn Moon	
Lagna			Sun
			MARS MERCURY VENUS
	Jupiter		Kethu

In this example horoscope Lagna is Kumbha and the following are the benefics, neutrals and malefics.

Benefics. Sun (Lord of 7) Mars (Lord of 3 and 10) Venus, (Lord of 4 and 9 and Saturn (lord of 1 and 12).

Neutrals. Mercury (Lord of 5 and 8).

Malefics Moon (Lord of 6), Jupiter (Lord of 2 and 11).

INTERPRETATION OF YOGAS

Before attempting to interpret yogas properly, the strengths of the various planets have to be noted. There are two methods of ascertaining the strengths which I shall name as the 'approximate' and the 'correct.' The correct method is the one described in my "Graha and Bhava Balas" which enables one to calculate the six sources of strength and weakness

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of planets. The majority of readers will probably find it difficult to work out the shadbalas so that for purposes of interpreting yogas they can rely on the 'approximate' method. This consists in ascertaining the *Saptavargaja bala* which has also been fully described in my *Graha and Bhava Balas* and which I do not propose to discuss here. It must be specially noted that one should resort to this 'approximate' method only when he is quite unable to apply the 'correct method'. Saptavaraja bala means the strength a planet gets by virtue of its disposition in a friendly, neutral or inimical Rasi, Hora, Drekkana, Sapthamsa Navamsa, Dwadasamsa and thrimsamsa. An objection may be raised that in case a planet is strongly disposed according to the 'approximate method' but powerless according to shadbala method, which should be accepted. The answer is, always give preference to shadbala method. We call such strengths of planets as 'inherent strength'. The next step is to ascertain what may be called the residential strength which reveals the percentage of results a planet is capable of giving by virtue of occupation of a house. This requires the determination of Bhavas (house longitudes), Bhava sandhis (junctional points) and the lengths of Bhavas. All the processes involved for ascertaining these details are given in my *Manual of Hindu Astrology*. Thus we require the following details for purposes of interpreting yogas.

1. The good and evil lords in a horoscope.
2. The inherent strengths of planets.

3. The residential strengths of planets.

A yoga is formed by at least two planets. Ascertain whether the planets forming a yoga are benefic lords or malefic lords. If benefic, they get one positive unit of strength; if malefic assign a negative unit of strength. Ascertain if the two planets causing the yoga are in association with or aspected by other benefic and malefic lords. Assign one positive unit for benefic aspect or association and a negative unit for the association or aspect of a malefic. See also if the yogakarakas are in exaltation or debilitation, in friendly or inimical houses and assign positive and negative units for the same. Summarising:—positive units of strength are contributed thus:

(a) If yogakaraka is a benefic lord	...	1 unit
(b) Yogakaraka with a benefic lord	...	1 „
(c) Yogakaraka receiving the aspect of a benefic lord	1	„
(d) Yogakaraka in exaltation or friendly sign	...	1 „

And negative units of strength are contributed thus:

(a) If Yogakaraka is a malefic lord	...	1 unit.
(b) Yogakaraka with a malefic lord	...	1 „
(c) Yogakaraka receiving the aspect of a malefic lord	1	„
(d) Yogakaraka in debilitation or inimical sign	...	1 „

If the positive units predominate, the yogakaraka will confer predominantly beneficial results in respect of a beneficial yoga; and no evil results will be given by him in regard to a beneficial yoga if the negative units predominate. Out of the two planets causing a yoga, the planet

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whose inherent strength is more, will fulfil the larger part of the indications of the yoga in his Dasa while the planet whose shadbala strength is less will fulfil his part as a sub-lord to a lesser extent. The nature of the results of the yoga corresponds to the nature of the house in which the yoga occurs or to which the yoga has reference and the extent of the results depends upon the residential strength of the yogakarakas. The above method of interpretation has been developed and applied by me, the germ of the method, having been taken from standard astrological works. I shall illustrate the above with a suitable example.

Chart No. 1.—*Born on 8-8-1912 at 7-35 p.m. (I. S. T.) Lat. 13° N. Long. 5 h. 10 m. 20 s. E.*

Rahu		Saturn Moon			Venus Saturn		
Lagna	RASI		Sun		NAVAMS		Kethu
			Mars Mercury Venus	Lagna Sun Rahu			Moon Mercury
	Jupiter		Kethu			Mars Jupiter	

Inherent strengths

Sun	6.2
Moon	8.9
Mars	6.4
Mercury	6.3
Jupiter	6.9
Venus	5.0
Saturn	6.8

Residential strengths

Sun	24%
Moon	4%
Mars	31%
Mercury	80%
Jupiter	90%
Venus	37%
Saturn	95%

Benefics and Malefics.—As Aquarius or Kumbha is Lagna, the *benefics* are Venus, the Sun, Saturn and Mars; Mercury is *neutral*; and *malefics* are Jupiter and the Moon. Gajakesar Yoga is formed in the above horoscope by the disposition of the Moon and Jupiter in mutual kendras.

Yogakarakas.—The planets causing the Gajakesari are the Moon and Jupiter.

The Moon is a malefic lord	...	—unit
The Moon is associated with Saturn, a benefic lord	...	1 „
The Moon is exalted	...	1 „
	Total	1 unit

Jupiter is a malefic lord	...	—1 unit
Jupiter occupies a friendly sign	...	1 „
Jupiter is aspected by Saturn a benefic lord	1	„
Jupiter is also aspected by Mars a benefic lord	...	1 „
	Total	2 units

Thus the Moon is benefic and Jupiter is more benefic. The Moon's shadbala strength is greater than that of Jupiter. Hence the Moon should fulfil the larger part of the yoga pertaining to the 4th house while Jupiter gives the results pertaining to the 10th house. The native cannot enjoy the Moon's Dasa and hence the Moon can produce the results of the yoga only as sub-lord and that too to the extent of only 4%. Jupiter on the other hand can give 90% of the results due by him.

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in reference to the 10th house and gives good results of the 2nd and 11th houses.

Therefore :

- (1) The yoga will be enjoyed throughout Jupiter's Dasa subject to the influences of sub-lords.
- (2) The Moon's bhukthi in Jupiter's Dasa would have been excellent so far as this particular yoga is concerned but as the Moon can give only 4% of the results of the 4th house, much importance need not be attached.
- (3) During the Moon's sub-period in all Dasas the yoga will manifest to a small proportion.
- (4) During Jupiter's bhukthi in all Dasas the yoga will be felt to a fairly good proportion, subject of course to the disposition of the other major lords under whom Jupiter acts as sub-lord.

The method suggested above should be studied and applied very carefully. It has been offered with a view to enabling the readers to make further investigations. By an extension of the same principle it will no doubt be possible to interpret any kind of yoga.

In giving the combinations below no particular order has been followed but only such yogas (several of which are indeed rare) have been

included which are to be met within the generality of horoscopes and which can be easily deciphered by the astrological students.

1. GAJAKESARI YOGA.

Definition.—If Jupiter is in a kendra from the Moon the combination goes under the name of Gajakesari.

Results.—Many relations, polite and generous, builder of villages and towns or magistrate over them; will have a lasting reputation even long after death.

Remarks.—Here as well as elsewhere great difference in the enjoyment of results should be pronounced. The original writers say that the person born in this yoga will build villages and towns. A literal interpretation of the results leads one no where. They have to be adapted to suit modern conditions and climes. One born in this yoga may become a member of Municipality and engineer or if the yoga is really powerful, a mayor. The results ascribed to a yoga are subject to qualification or modification according as the yogakarakas are strong or weak. There are magistrates from the village to the district with different powers. From a builder of a small shrine or choultry to the builder of a large and rich temple there is much difference. Combinations are given but the results of the same conjunction will vary with the strength of the planets, bhavas and the constellations. I would give here two typical horoscopes illustrative of the different variations in Gajakesari.

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Chart No. 2.—*Born on 13-8-1894, at 11-50 a.m. (L. M. T.) Lat. 3° N; Long. 5 h. E.*

Rahu	Mars	Jupiter	Lagna Sun	Kethu	Mars	
		Venus Mercury Sun			Venus	
	RASI			NAVAMSA		
	4'175					
Moon	Lagna	Saturn	Jupiter		Moon Mercury Rahu	Saturn

Balance of Venus Dasa at birth, years 6-7-15.

Chart No 3.—*Born on 1-8-1911, at 6-7 a.m. (I. S. T.) Lat. 29° 1' N; Long. 77° 41' E.*

	Saturn Mars Rahu		Lagna	Moon		
		Lagna Sun	Jupiter		Rahu	
	RASI		Sun Venus Rahu	NAVAMSA		
Moon	4'156	Mercury				
	Jupiter Kethu	Venus	Saturn		Mars	Mercury

Balance of Moon's Dasa at birth, years 9-8-12.

Above are given two charts—illustrative of Gajakesari Yoga.

Chart No. 2.—Yogakarakas are Jupiter and the Moon. Lagna is Scorpio, hence *benefic* lords are the Moon, the Sun and Jupiter. *Malefics* are Mercury and Venus. *Neutrals* are Mars and Saturn.

MOON.

(a) The moon is a benefic lord	... 1 unit.
(b) The Moon occupies a friendly sign	... 1 unit.
(c) The Moon is not aspected
(d) The Moon is not associated
	<hr/> 2 units.

JUPITER.

(a) Jupiter is a benefic lord	... 1 unit.
(b) Jupiter has no association
(c) Jupiter is aspected by a neutral	... $\frac{1}{2}$ unit.
(d) Jupiter is in a friendly sign	... 1 „
	<hr/> $2\frac{1}{2}$ units.

Both the Moon and Jupiter are beneficially disposed and as Jupiter gets more units he will fulfil the larger part of the blessings of the yoga. As the native enjoys Sukra Dasa at birth (about 6 years) the Moon in his Dasa (12 to 22 age) gives rise to the results of the yoga to some extent while the larger part of it (particularly regarding finance and fortune) will be realised in Jupiter's Dasa to begin from the 48th year. The extent of the results depends upon the residential strength.

Chart No. 3.—The ascendant is Cancer. Therefore *benefics* are Mars and Jupiter; *malefics*

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are Venus and Mercury, and *neutrals* are the Sun, the Moon and Saturn

THE MOON

(a) The Moon is a neutral	2 unit
(b) The Moon is not associated	
(c) The Moon is aspected by Saturn and the Sun	. 1 unit
(d) The Moon is in enemy's house	- 1 unit
	<hr/>
	$\frac{1}{2}$ unit

JUPITER

(a) Jupiter is a benefic	. 1 unit
(b) Jupiter is with Kethu	.. -1 ..
(c) Jupiter is aspected by Saturn ($\frac{1}{2}$) Mars (1) and Kethu (-1)	... $\frac{1}{2}$..
(d) Jupiter is in an unfriendly sign	-1 ..
	<hr/>
	$-\frac{1}{2}$ unit

Jupiter is feebly malefic and the Moon is feebly benefic. The Moon will give rise to a larger part of the yoga results than Jupiter. The Moon can fulfil his part of the results as major lord and sub-lord particularly in Jupiter's Dasa. The yoga is practically neutralised as the positive and negative units of strength obtained by both the planets are equal.

2. SUNAPHA YOGA

Definition.—If there are planets (excepting the Sun) in the second house from the Moon Sunapha is caused.

Results — Self-earned property, King, ruler or his equal, intelligent, wealthy and good reputation

Remarks — The Moon plays a very large part in this as well as in the following two yogas. The 2nd house must be occupied by planets excepting the Sun. The second may be occupied by Mars, Mercury, Jupiter, Venus and Saturn either singly or collectively. Again the nature of the yoga depends to a large extent upon the nature of the lord or lords occupying the second. Thus take Taurus as the Moon's Rasi and Mercury, Jupiter and Venus being placed in Gemini. This is a powerful Sunapha Yoga capable of giving rise to much wealth. The intensity of the yoga will be heightened if Lagna happens to be Leo as in this case the yoga will have reference to the 10th and 11th houses. As usual the results will find expression in the Dasas and Bhukthies of the planets responsible for causing the yoga.

Chart No 4 — *Born on 31-10-1910 at Gh 18 30 after Sunrise Lat 13° N, Long 5 h 10 m 20 s E*

	Saturn Rahu							Kethu Saturn
	RASI			Sun	NAVAMSA			
Lagna								Moon
	1 57	Jupiter Kethu Mer Sun Venus Mars	Moon	Rahu Jupiter Venus	Mars Mer			Lagna

Balance of Mars Dasa at birth, years 5-10-17

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This is a peculiar horoscope. Note the concentration of 5 planets in the 2nd from the Moon causing a Sunapha Yoga. The yoga is practically defunct because all the evil forces have been focussed on it. The Sun is in debility, with Kethu aspected by Saturn and Rahu. The yoga has produced no results and the native is a non-entity. Compare this horoscope with Chart No. 5, where Sunapha is present as Venus occupies the second from the Moon. Venus is a yogakaraka and his having caused Sunapha has fortified the financial position of the native. Note that Sunapha has much influence on the financial prosperity or adversity of a person.

Chart No. 5.—*Born on 28-5-1903 at 1-19 a.m. Lat. 9° N ; Long. 5 h. 10 m. 48 s. E.*

Kethu	Sun Moon Mer.	Venus	Mars	Lagna	Venus	Jupiter Saturn
Lagna Jupiter	RASI					Rahu
Saturn						
111° 8'			Kethu	NAVAMS		Moon Mer.
		Mars Rahu				

Balance of Mars Dasa at birth, years 5-10-7.

3. ANAPHA YOGA.

Definition.—If there are planets in the 12th from the Moon, Anapha yoga is formed.

Results.—Well formed organs, majestic appearance, good reputation, polite, generous self-respect, fond of dress and sense pleasures. In later life renunciation and austerity.

Remarks.—In Anapha also the Sun is not taken into account. The remarks made for Sunapha apply to this also with slight variation.

Chart No. 6.—*Born on 20-8-1902 at 11-33 a.m.*
Lat. 9° 58' N ; Long. 78° 10' E.

	Kethu		Mars			Sun Ketu	Mars Lagna Jupiter
Moon	RASI		Venus	Moon	NAVAMS A		Mercury
Jupiter			Sun Mer.	Saturn			
Saturn							
		Lagna Rahu			Rahu		Venus

Balance of Rahu Dasa at Birth, years 5-4-18.

The Anapha is caused by the presence of Jupiter and Saturn in the 12th from the Moon. The yoga is feebly powerful inasmuch as Jupiter is debilitated—though there is Neechabhanga because of Saturn's disposition in a kendra from Lagna. Saturn's quota of the yoga will manifest in his Dasa. Note also the fact that the 12th has reference to moksha so that the native would cultivate an outlook of detachment for wordly things in his later years.

4. DHURDHURA YOGA.

Definition.—If there are planets on either side of the Moon, the combination goes under the name of Dhurdhura.

Results.—The native is bountiful. He will be blessed with much wealth and conveyances.

Remarks.—Whatever may be the results ascribed to different yogas, one important truth emerges out and that is, the person gets money, power, fame and reputation with varying gradations. This of course does not apply to strictly *Parivraja Yogas*. Many varieties of Sunapha, Anapha and Durdhura are formed by permutations and combinations of the five planets and their results should be particularly noted. If Mars is in the 2nd and Mercury is in the 12th a kind of Dhurdhura is formed. Similarly Mars in the 12th and Mercury in the 2nd gives rise to another kind and Jupiter in the 2nd and Mercury in the 12th gives rise to yet another type though all these go under the name of Dhurdhura. Each conjunction in these permutations produces different results. To give a simple illustration take Mars in the 2nd in Capricorn where he is exalted and Jupiter in the 12th in Scorpio in a friendly sign. Now take Jupiter in the 2nd (debilitated) and Mars in the 12th (in his own house). Would the results in both cases be the same? All these permutations must be carefully analysed. There will be 31 varieties of Sunapha, and an equal number of Anapha combinations and there are something like 180 varieties of Dhurdhura. For fuller details

refer to English Translation of *Brihat Jathaka* by Prof. B. Suryanarain Rao.

Chart No 7.—Born on 31-7-1910 at Gh. 32° 15' after Sunrise. Lat. 8° 44' N; Long. 77° 11' E

	Saturn	Moon	Venus	Mercury	Moon Mer.	Jupiter
			Mercury Sun	Venus		11 11 10 11
	RASI				NAVAMSA	
Lagna			Mars	Rahu		Sun
	4° 18'					
	Kethu		Jupiter	Sun		

Balance of Moon's Dasa at Birth, years 7-3-18.

In this horoscope the Durdhura Yoga formed is a typical one. The Moon is exalted in Taurus, Saturn is in the 12th and Venus is in the 2nd. Saturn is Neecha but there is Neechabhanga. From Chandra Saturn is a yogakaraka. The results of the yoga may find expression in a large measure in Sani Dasa particularly in Sukra Bhukthi.

5. KEMADRUMA YOGA.

Definition.—When there are no planets on both sides of the Moon, Kemadruma Yoga is formed.

Results.—The person will be dirty, sorrowful, doing unrighteous deeds, poor, dependent, a rogue and a swindler.

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Remarks.—Some authors say that if planets are in a kendra from birth or from the Moon or if the Moon is in conjunction with a planet there is no Kemadruma. There are yet other authors who say that these yogas arise from kendras and navam-sas but these observations are not generally acceptable. Varahamihira adds emphasis by saying that when persons born in royal families are subjected to such degradations much more of these unfortunate results must be predicted than in the case of persons born in ordinary families. Sorrows mean physical as well as mental. The word *Neecha* is used in the original and this refers to such acts as are prohibited by the religious, moral and social codes and are therefore held to be disgraceful.

Chart No. 8 — *Born on 28-7-1896 at Gh 10 after Sunrise. Lat. 13° N; Long. 5 h. 10 m. 20 s. E.*

	Mars		Saturn Lagna	Kethu	Moon	
Moon Rahu	RASI	Jupiter Venus Mercur Sun	Jupiter	NAVAMAS		
		Kethu				
	4 163a					
		Saturn	Lagna	Venus	Sun Mars	Mer Rahu

Balance of Jupiter Dasa at Birth's years 9-5-15.

The above is a typically Kemadruma Yoga horoscope. No planets are placed on either side

of Chandra and no planets are to be found in kendras either from Lagna or from the Moon.

Here you will see that Kemadruma is present because the houses on either side of the Moon are vacant. But there is distinct cancellation of the Kemadruma because (a) the kendras from the Moon are occupied and (b) kendras from the Lagna are also occupied.

6 CHANDRA MANGALA YOGA.

Definition.—If Mars conjoins the Moon this yoga is formed.

Results.—Earnings through unscrupulous means, a seller of women, treating mother harshly and doing mischief to her and other relatives.

Remarks.—The results given above are those ascribed by ancient writers. With due respect to the ancient masters in the science I have to observe that *Chandra Mangala Yoga* acts as a powerful factor in stabilising one's financial worth. The earnings will generally be through such occupations as toddy contract, beer shop, bar, etc. One has to cater to the baser needs of man, but when the Moon and Mars are well disposed, the earnings will be through other approved means. The yoga is said to arise by the associations of Mars and the Moon but I feel that the yoga will also be formed if the Moon and Mars are in mutual aspect. Take the Moon in Taurus and Mars in Scorpio. Take the Moon in Cancer and Mars in Capricorn. These are excellent

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positions. The combination can be productive of good if it occurs in the 2nd, 9th, 10th or 11th house.

Chart No. 9.—Born on 26-2-1908 at 2-56 p.m.
(L. M. T.) Lat. 18° 55' N; Long 572° 54' E.

Venus Saturn	Mars		Rahu	Mercury Rahu	Moon		Mars
Mercury Sun	RASI		Lagna Jupiter	Sun	NAVAMSA		Lagna
				Venus			Saturn
	4'246			Jupiter		Kethu	
Kethu Moon							

Balance of Kethu Dasa at Birth, years
5-9-11.

Chart No. 10.—Born on 24-9-1890 at Gh.
37-10 after Sunrise. Lat. 13° N. Long. shivu 20s. E.

Lagna		Rahu		Kethu		Jupiter	Sun
	RASI			Moon Mercury Mars	NAVAMSA		
Jupiter							Venus Saturn
	11'31		Sun Saturn		Lagna		Rahu
	Moon Mars Kethu		Mercury Venus				

Balance of Mercury's Dasa at Birth, years
5-10-25.

The Chandra Mangala Yoga is taken place in Scorpio the 9th from Lagna. Mars is in his own house and the Moon is in debilitation. Because the Moon is waxing and Mars occupies his own sign, this yoga has received some vitality. The Dasa of Mars will be the best.

When Chandra Mangala Yoga occurs in unfavourable houses, the native will have debased character. He may sell his wife, his sister, etc., and make money out of unholy transactions.

7. ADHI YOGA.

Definition.—If benefics are situated in the 6th, 7th and 8th from the Moon, the combination goes under the name of *Adhi Yoga*.

Results.—The person will be polite and trustworthy, will have an enjoyable and happy life, surrounded by luxuries and affluence, will inflict defeats on his enemies, will be healthy and will live long.

Remarks.—Adhi Yoga is one of the most important combinations. Astrological authorities classify this *Adhi Yoga* as *Papadhi Yoga* and *Shubhadhi Yoga*. But Varahamihira and that section of Astrologers do not seem to favour such a classification. Bhattotpala, the erudite commentator of the writings of Varahamihira suggests the existence of *Papadhi Yoga*. Varahamihira distinctly observes *Soumyehi*—implying clearly only the *benefics*, viz., Mercury, Jupiter and Venus. All these benefics may be in the 6th, 7th or 8th or in two houses or all of them may be in any one of

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these signs. If there is one planet in full strength in any one of these signs, that person becomes a leader. If there are two, he will be a minister and if there are three he will occupy a more eminent station in life. If all the three benefics, devoid of strength, are in the three signs, above mentioned, then also Adhi Yoga will be present but the influence it exerts would indeed be feeble. Adhi Yoga may be considered as a Raja Yoga or almost its equivalent.

Chart No. 11.—*Born on 24-9-1871 gha. 7 after Sunrise Lat. 10° N. Long. 5 h. 10 m. 20 s. E.*

			Rahu	Sun Lagna	Venus Moon	Kethu	Saturn
			Jupiter				
		RASI				NAVAMSA	
Moon			Mer.				Jupiter
		1 125					
Saturn Kethu	Mars	I agna	Sun Venus		Mer Rahu		Mars

Balance of Moon's Dasa at Birth years 9-8-17.

The Adhi Yoga is fairly powerful in Chart No. 11, because Jupiter is exalted in the 7th and Mercury is in the 8th from the Moon. Jupiter's Dasa was an excellent one as it enabled him to attain a good position in life. Note also the presence of *Gajakesari* as Jupiter is exalted in a kendra from the Moon. Thus Jupiter has given rise to two yogas.

Chart No. 12.—Born 7-8-1887 at 1-30 p.m.
(L. M. T.) lat. 11° N. long. 5 h. 8 m. 8 s. E.

Moon			Mars	Venus Rahu		Mars	
	RASI		Sun Mercury Saturn Rahu		NAVAMSA		Moon
Kethu				Sun			Saturn
	K. S.						
	Lagna	Jupiter	Venus	Jupiter	Lagna		Mer. Kethu

Balance of Jupiter Dasa at Birth years 0-2-22.

Here also the Adhi Yoga is fairly powerful, Venus and Jupiter occupying the 7th and 8th from the Moon. Evidently Venus is more powerful as, though he is Neecha he is exalted in Navamsa, while Jupiter is in an inimical house. The native's Sukra Dasa has been brilliant as he is a leading Indian figure.

8. CHATUSSAGARA YOGA.

Definition.—Chatussagara is caused when all the kendras are occupied by the planets.

Results.—The person will earn good reputation, will be an equal to a ruler, will have a long and prosperous life, blessed with good children and health and his name travels to the confines of the four oceans.

Remarks.—According to the dictum *Kendras-phatibalassuhuhu* planets disposed in kendras add

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great strength to the horoscope. The four angles in a horoscope are like the four falls of a building. The results should not be applied literally. Planets in the 10th kendra are more powerful than those in the 7th; those in the 7th are more powerful than in the 4th and those in the fourth are more powerful than those in the 1st though Lagna Kendra is an exception. In ascribing results to the Dasas, the usual considerations such as a planet being a benefic or malefic lord, etc., has to be taken into account. Chatussagara Yoga contributes considerable financial soundness and good name to the person irrespective of the fact whether or not one is a ruler.

Chart No. 13.—*Born on 19-7-1816 at 15½ Gh. after Sunrise, Lat. 17°N. Long. 5h. 10m. 20s. E.*

	Moon	Rahu	Mercury		Mars		
	RASI		Sun Venus	Kethu	NAVAMSA		
Saturn			Mars	Jupiter			Sun Venus Rahu Saturn
	Kethu	Lagna Jupiter			Moon	Lagna	

The above is the horoscope of the father of late Professor B. Suryanarayana Rao. Note all the kendras are occupied. He was a man of great self-respect, held a decent position as a Dewan, a great yogee and knew well eight languages.

9. VASUMATHI YOGA.

Definition.—If benefics occupy the upachayas (3, 6, 10, 11) either from the ascendant or from the Moon, the combination goes under the name of Vasumathi Yoga.

Results.—The person will not be a dependent but will always command plenty of wealth.

Remarks.—Vasumathi Yoga has more to do with wealth than with anything else. The Vasumathi resulting from the Lagna seems to have more influence than the one formed with reference to the Moon. By implication it also means that two benefics will give less wealth while only one benefic will give ordinary wealth. If the upachayas happen to be exaltation places, the yoga becomes extremely powerful while the reverse holds good in case the upachayas happen to be debilitation places. When counted from the Moon all the four upachayas cannot be occupied because there will be only three benefics left. The authorities are silent on the matter and they simply say that the upachayas should be occupied. Varahamihira seems to go so far as to assent that predictions made according to ordinary combinations may sometimes fail but the results predicted by *Vasumathi Yoga* do not fail. In all such planetary combinations, one must be very careful in assessing the real strength of a yoga and if its results have already been comprehended by some other more powerful yogas. It will be seen that purely *Vasumathi Yogas* are a rare occurrence. You will find very few examples in which benefics are in *all the upachayas*. Even when

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benefics are in upachayas, they will be found to be associated with or aspect by malefics and due allowance must be made for such evil dispositions.

Chart No. 14.—*Born on 31st October 1915 at 7 P.M. ; Lat. 31° 27' N. Long. 74° 26' E.*

		Lagna	Saturn	Lagna		Jupiter Saturn	Venus
Jupiter	RASI		Ketu Moon Mars	Sun	NAVAMSA		Rahu
Rahu				Ketu			
		Sun Venus	Mer.	Moon Mars			Mer.

Balance of Mercury's Dasa at birth years 14-5-12.

In Chart No. 14, the 3rd, 6th and 10th are occupied respectively by the Moon, Mercury and Jupiter suggesting the presence of Vasumathi Yoga. Of the three planets that have caused the Yoga, Mercury is the most powerful and hence most of the indications of the Yoga will fructify in Mercury's period or sub-periods. A purely beneficial Vasumathi Yoga cannot occur in as much as, in very rare instances all the four upachayas can be occupied.

10. RAJALAKSHANA YOGA

Definition.—Jupiter, Venus, Mercury and the Moon should be in Lagna or they should be placed in kendra.

Results.—The native will possess an attractive appearance and he will be endowed with all the good qualities of high personages.

Remarks.—The weak Moon or badly associated Mercury cannot make the person possess a beautiful appearance. However, the yoga seems to contribute *Adrishta* or luck in such a way that the person can command respect, dignity and regard. One need not necessarily be a king to inherit all the virtues, for all kings are not virtuous. Personalities are strokes of luck which many will not have and which many covet.

Chapter No. 1. (page) may be cited as an example for Rajalakshana in as much as Jupiter, Venus, Mercury and the Moon are all in Kendras. But owing to the association of the Moon with Saturn and the predominance of Saturnine influence both on the Moon and the Lagna for the physical appearance, the blessings of this yoga have fully manifested otherwise.

11. VANCHANACHORABHEETHI YOGA

Definition.—The Lagna is occupied by a malefic with Gulika in a trine; or Gulika is associated with the lords of Kendras and Thrikonas; or the lord of lagna is combined with Rahu, Sani or Kethu.

Results.—The native will always entertain feelings of suspicion towards others around him. He is afraid of being cheated, swindled and robbed.

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Remarks.—Here three sets of combinations can be noted : They are :—

- (a) The ascendant must have an evil planet with Gulika disposed in the 5th or 9th.
- (b) Gulika should be associated with the lords of 1, 4, 7, 10, 5 and 9.
- (c) Lord of Lagna should join Rahu or Saturn or Kethu.

In all these cases, the person will not only have fears from cheats, rogues and thieves but he will also have huge material losses. The combinations pertaining to this Yoga are to be found in almost all horoscopes, so that we are all guilty of cheating and being cheated each other in some form or other. It is a tragedy of our social life that a merchant minting millions at the cost of the poor is left scot-free while the poor, committing theft in the face of poverty and want, is booked by law. Cheating is practised in a wonderful variety of ways. Fertile brains find countless methods to cheat their associates. The merchants have various ways of cheating their clients. The lawyer is equally successful. The medical man commands many ways to defraud his patients.

Gulika is considered as the son of Sani and his position is to be carefully fixed in the Zodiac. The Yoga given above refers to persons who will be the victims of fraud but the same combination can also be extended to apply to those who perpetrate of the deeds.

Chart No. 15.—*Born in 27-9-1909 at Gh. 1-15 after sunrise. Lat. 17°N ; Long. 5 h. 10 m. 20 s. E.*

Mars Saturn		Rahu		Saturn		Venus	
			Sun Mer. Lagna	Moon			Rahu
	RASI		Jupiter Venus	Ketu	NAVAMSA		
	Moon Ketu			Lagna		Sun Mars Jupiter	Mer.

Balance of Mercury's Dasa at birth years 6-8-27.

In this horoscope, you will see that lord of Lagna is Neecha and he is with Kethu aspected by Rahu. The Lagna is occupied by the Sun. The native is always afraid that he will be cheated and defrauded. Naturally he is nervous and extremely sensitive, miserly and very cautious. He adopts towards others the same suspicious behaviour, that, he thinks others adopt towards him. This is a typical horoscope.

12. SAKATA YOGA.

Definition.—The Moon in the 12th, 6th or 8th from Jupiter gives rise to Sakata Yoga.

Results.—The native loses fortune and may regain it. He will be ordinary and insignificant. He will suffer from poverty, privation and misery. He will be stubborn and hated by relatives.

Remarks —While the generality of astrological writers hold that Sakata Yoga is productive of evil results, there is difference of opinion as regards the definition of this Yoga. The great Parasara and Varahamihira say that when all the planets are in the 1st and 7th, Sakata is caused. Prof. Rao opines that this definition leaves room for doubt as to why one should be 7th. On the contrary, the definition given above appears more reasonable inasmuch as the Yoga is generated by the Moon occupying the three Dusthanas from the greatest benefic Jupiter thus obstructing the free flow of fortune; but it is also open to objection as will be seen from the following observations:—

In the large number of horoscopes examined by me I have been able to mark that Sakata Yoga has not really made the natives poor and wretched but often the degree of poverty and wretchedness has been nominal. I have a work entitled SUKRANADI which says that one born in Sakata will have his fortune obstructed now and then. The exact words used are “शकटयोगजातस्य योगभंगं पदे पदे.” The periods of misfortune will accord with the times of transits in malefic rasis, viz., 6th, 8th and 12th. In other words, every time Moon transits the 6th, 8th and 12th from the radical Jupiter, the effects of Sakata are realised.

According to the definition given above, Sakata is caused by the Moon being placed in the 6th or 8th or 12th from Jupiter. When one

planet is in the 8th from the other, naturally, the other will be in the 6th.

13. AMALA YOGA.

Definition.—The 10th from the Moon or Lagna should be occupied by a benefic planet.

Results.—The person will achieve lasting fame and reputation. His character will be spotless and he will lead a prosperous life.

Remarks.—As in interpreting every combination, due consideration should be given to the strength of the lord causing *the Amala* and the aspects and associations he receives. Some benefic planet must occupy the 10th from Lagna or the Moon to cause Amala. If no benefic is present, then Amala is not caused. But yet on the strength of the dictum उदयात् इन्दुतो वापि येग्रहादशमस्थिताः । ते सर्वे अर्थप्रदाज्ञेयाः स्व दशासु यथोदिता ॥ which means that *any planet* in the 10th from Lagna or Chandra would give during his Dasa, much wealth, a malefic is not also ruled out. *Amala* means pure and when the Yoga is present, prosperity and affluence will be achieved through fair means while a *malefic*, whilst giving wealth may make the means questionable. After all, the end justifies the means according to some and therefore, Amala makes one scrupulous as to the means he employs for earning while a malefic in the 10th while no doubt good in its own way, as causing wealth to come, would not make one famous or a man of character.

Chart No. 16.—*Born on 12-2-1856 at 12-21 p.m. (L.M.T.): Lat. 18°N Long. 84°E.*

	Rahu Moon	Lagna	Saturn		Lagna Jupiter	Rahu	
Sun Mer. Jupiter	RASI				NAVAMSA		
Venus		Mars Ketu		Mer.	Ketu	Sun Mars Saturn Venus	Moon

In this chart, one can easily detect the presence of Amala because of the situation of Jupiter and Mercury in the 10th from Lagna.

Chart No. 17.—*Born on 7-9-1904 at 1-55 p.m. Lat. 18°54' N Long. 4 h. 51 m. 6 s. E.*

	Jupiter			Venus			Ketu
Ketu	RASI		Mars Moon		NAVAMSA		Saturn Jupiter
Saturn			Sun Mer. Rahu	Mars			
Lagna			Venus	Moon Rahu Mer.		Sun	

Balance of Mercury at birth years 14-8-6.

Amala is prominently marked by the presence of Venus in the 10th from Lagna and Jupiter in the 10th from the Moon. The subject is a high

civilian officer, confident, imaginative and a good judge of human nature. Venus as karaka of Amalayoga proved very beneficial to the native.

14. PARVATA YOGA

Definition.—Benefics being disposed in Kendras, the 6th and 8th houses should either be unoccupied or occupied by benefic planets. This combination goes under the name of Parvata Yoga.

Results.—The person will become wealthy, prosperous, liberal, charitable, humorous and head of a town or village. He will be passionate also.

Remarks.—According to some, Parvata is also caused if the lords of Lagna and the 12th are in mutual Kendras. Thus, three sets of combinations are comprehended—

- (a) Benefics should be in Kendras, and 6th and 8th must be free.
- (b) Benefics should be in Kendras, and 6th and 8th should be occupied by benefics.
- (c) The lords of Lagna and the 12th should be in mutual Kendras.

Strangely enough, for Kumbha Lagna, the definition mentioned in item (c) *supra* cannot hold good inasmuch as the lord of the 12th and the Lagna happen to be Saturn. Instead of the 6th and 8th being occupied by benefics, it is better they are entirely free, in which case, the native will be free from the machinations of enemies and debts. In my humble

opinion, *Parvata Yoga* cannot be so powerful as to minimise the strength of other important yogas. Its presence, no doubt, adds to making the person an entity within a limited circle. The Yoga does not seem to contribute much to political power. One may become a District Board member or a Municipal Commissioner. But it seems to have capacity enough to add financial stability.

15. KAHALA YOGA.

Definition.—Lords of the fourth and ninth houses should be in Kendras from each other and the lord of Lagna should be strongly disposed.

Results.—The native will be stubborn, not well informed, daring, head of a small army and a few villages.

Remarks.—No yogas should be interpreted *verbatim* if the results are to hold good to modern life and conditions. An appropriate and intelligent interpretation of Kahala Yoga should suggest that the person concerned will eke out his existence as a member of the army or police or in the capacity of a Collector or Tahsildar and the like.

Kahala Yoga is also caused when the 4th lord is exalted or in his own house being conjoined with or aspected by the lord of the 10th. Both the definitions of Kahala Yoga mentioned above assume the strength of Lagna, the 4th and 9th. For Kumbha Lagna, Venus happens to be the lord of the 4th and 9th. Therefore, Kahala Yoga is applicable to Kumbha Lagna *only* according to the second definition, which means that Venus

should be in Pisces or Taurus or Libra in conjunction with or aspected by Mars. Naturally, Venus in Pisces and Mars in Dhanas will be an ideal Kahala Yoga.

In Chart No. 1 lord of the 4th and 5th happens to be Venus. He is in a Kendra and the Lord of lagna is in the 4th fairly strongly disposed. But Jupiter aspecting lord of lagna takes away much of the evil aspect of the Yoga.

16. VESI YOGA.

Definition.—If planets other than the Moon occupy the 2nd from the Sun, Vesi Yoga is formed.

Results.—The person will be fortunate, happy, virtuous, famous and aristocratic.

Remarks.—Excepting the Moon and Rahu and Kethu, any other planet or planets may cause Vesi Yoga. If malefics occupy the second from the Sun, *papavesi* is caused while *subhavesi* is given rise to by the presence of benefic planets. The degree of the yoga to do good or bad depends to a large extent upon the Sun and the planets causing the Yoga. The results given above are for Subhavesi yoga. Obviously quite the reverse holds good in case of papavesi. If the Sun is exalted, Lagna being Cancer and the subhavesi is caused by the presence of Venus in Taurus and both the Sun and Venus are inherently strong, then inspite of the fact that both the Sun and Venus are natural enemies, the Yoga becomes supremely powerful and almost all the

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good results attributed to it would find full play when the Dasa and Bukthi of the two planets operate. Obviously, if more than one planet causes the Yoga, one of the planets being a malefic, say Saturn, the good influences have to be sufficiently moderated. Thus it will be seen that proper interpretation of a Yoga is not a joke. It demands on the part of the astrologer great analytical powers and a thorough acquaintance with the technicalities of the subject.

Chart No. 18.—*Born on 8-8-1912 A. D. at 7-35 p.m. (I. S. T.); Lat. 13°N. and Long. 5 h. 10 m. 20 s. E.*

Rahu		Saturn Moon			Saturn Venus		
Lagna	RASI		Sun		NAVAMSA		Ketu
			Mars Mer. Venus	Lagna Sun Rahu			Moon Mer.
	Jupiter		Ketu		Jupiter Mars		

Balance of Mars Dasa at birth : years 5-6-15.

Here Vesi Yoga is caused by the presence of Mars, Mercury and Venus in the 2nd from the Sun, the Lagna being Aquarius. Out of the Yogakarakas, Mars is the least powerful inasmuch as he is removed from the Sun by nearly 29 degrees while Mercury and Venus alone can function as Yogakarakas. The yoga having been

primarily caused by the owner and the residents of the 7th house, the results will pertain to the Bhava in question, so that the person will be generally fortunate in respect of all the functions of the seventh house subject, of course, to the inherent strength of the house concerned.

17. VASI YOGA.

Definition.—Planets other than the Moon occupying the 12th from the Sun give rise to Vasi Yoga.

Results.—The subject will be happy, prosperous, liberal, favourite of his ruling classes.

Remarks.—Here again, the definition and results are in reference to subhvasi. If malefics are present in the 12th, the results will be quite the reverse. The explanations given for the previous Yoga apply to this as well as to the next Yoga.

18. OBHAYACHARI YOGA.

Definition.—If planets other than the Moon are present on either side of the Sun, Obhayachari is caused.

Results.—The person will be an eloquent speaker. He will have well proportioned limbs, will take delight in everything, will be liked by all, wealthy and famous.

Remarks.—One or more of the above three Yogas caused by the Sun would be present in almost every horoscope. Mercury is always confined within a certain elongation from the Sun and unless the Sun is in the last part of a sign and

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Mercury has attained his greatest elongation, in which case, he will be in the 3rd or 11th house from the Sun's position, Vesi or Vasi Yoga will invariably be present. Obviously, these Solar Yogas cannot be compared in their eminence to Raja-yogas. They indicate more or less the 'ego' development of the individual concerned. Sometimes the Solar Yogas may be merged into other more important Dhana or Raja Yogas with the result their interpretation is always subject to a closer analysis of the more powerful combinations obtaining in the horoscope.

19. HAMSA YOGA.

Definitions.—Jupiter should occupy a Kendra which should be his own house or exaltation sign.

Results.—His legs will have the markings of a couch, lotus, fish and ankusa. He will possess a handsome body; he will be liked by others; he will be righteous in disposition and pure in mind.

Remarks.—This and the following four Yogas go under the special distinction of *Panchamaha-purusha Yogas* producing five kinds of great men. Varahamihira has extolled these five combinations in his Brihat Samhita. Hamsa Yoga is caused if Jupiter is in a Kendra which should be identical with his own sign (Swakshetra) or the sign in which he gets exalted. In other words, Hamsa Yoga is possible in respect of all common and the movable signs Aries, Libra and Capricorn. The assumption here is that Lagna is also a Kendra or Quadrant. Those born in fixed signs (Taurus, Leo, Scorpio and Aquarius) cannot possess

Hamsa Yoga inasmuch as neither Jupiter's exaltation sign nor own house can be identical with his situation in a Kendra. The strength of the Yoga is dependent as usual on the strength of Lagna and Jupiter and in which Kendra he is disposed. Obviously, the tenth Kendra is the most powerful. The ownership of Kendra by Jupiter is not desirable but when Hamsa Yoga is present, the general principle loses its significance. As between the situation of Jupiter in a Kendra identical with Swakshetra and a Kendra identical with his own uccha, Hamsa Yoga caused by the latter is preferable inasmuch as even the trace of evil due to Jupiter's quadrangular ownership disappears. Hamsa Yoga should be very carefully interpreted, as it is supposed to produce a man of sterling character and immense moral fibre.

Chart No. 19.—*Born on 12-5-1916 at Gh. 39-15 after sunrise.*

Jupiter		Sun Mer.	Venus Saturn	Saturn Rahu Jupiter	Venus Moon Mars		Mer.
	RASI		Ketu	Sun	NAVAMSA		
Rahu			Mars				
Lagna Moon						Lagna	Ketu

The Lagna is Dhanas and Jupiter is in Pisces—a kendra hence causing Hamsa Yoga. The Yoga is also caused when reckoned from the

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Moon. But still the native is neither a King nor a high personality. The reason is obvious. The Moon who has also caused the Hamsa Yoga has given rise to Papadhi Yoga and Jupiter is powerfully aspected by Saturn and Mars. But still Jupiter is capable of giving rise to the results of Hamsa Yoga to a good extent in his Dasa. The native has a good personality, good-tempered and liked by his associates. The above horoscope is illustrated with a view to showing the restrictive effects of a Hamsa Yoga when Jupiter is subject to malefic aspects and associations'.

Chart No. 20.—*Born on 11-4-1880 at Gh. 12 after sunrise Lat. 18' N. Long. 5 h. 34 m. E.*

Sun Jupiter Saturn Mercury	Moon		Kethu Mars Lagna	Sun Kethu Saturn	Lagna		
	RASI				NAVAMSA		
						Venus	
Rahu						Mer. Mars	Moon Rahu Jupiter

Balance of Venus's Dasa at birth years 13-3-20.

Hamsa Yoga has resulted on account of the disposition of Guru in his own sign in 10th from Lagna. The 10th is the most powerful Kendra and Jupiter is in conjunction with lords of Lagna, 5th and 9th and hence fortified. Still the Yoga is not completely unadulterated with the result the

native is not a King. He was a well-known figure in Indian Politics and Journalism, self-made and earned good reputation for his sober and balanced views.

Chart No. 21.—*Born on 14-12-1895 at 3-5 a.m.
Lat. 51° N. longitude 5' E.*

				Mer. Rahu un		Saturn	
Rahu	RASI			Jupiter	Venus	NAVAMSA	
				Kethu		Moon	
	Moon Mars Sun Mercury	Lagna Venus Saturn		Jupiter Lagna		Mars	Kethu

Balance of Sani's Dasa at birth years 18-2-9.

Here is a typical example of Hamsa Yoga in its full swing. The Lagna is Thula and Jupiter is in a Kendra in exaltation in the 10th house. Naturally, the Yoga has manifested in regard to the 10th house. In addition to Hamsa Yoga, Malavya and Sasa Yogas are also present in as much Venus and Saturn are respectively in Kendras identical with their Swakshetra and Swa-uccha. No wonder the horoscope belongs to a great King of our age. Sasa Yoga has rendered the native to covet for other's possessions. Consequently he is to-day the head of the greatest imperial possession, an anachronism with modern concepts of democracy and freedom.

20. MALAVYA YOGA

Definition.—Venus should occupy a quadrant which should be his own or exaltation sign.

Results.—The person will have a well-developed physique, will be strong-minded, wealthy, happy with children and wife, will command vehicles, endowed with clean sense organs and renowned and learned.

Remarks.—Malavya Yoga can come into existence if Venus is exalted in a Kendra or occupies a Kendra which should be his own house. Malavya Yoga cannot occur with reference to every sign of the Zodiac. Consistent with the nature of Venus, Malavya Yoga will make one resolute, immensely rich and give him happiness from wife and children and fame and name. Venus is the indicator of conveyances, sensual pleasures, music, dancing, fine arts, luxury and material comforts. Naturally Malavya Yoga renders one inclined towards all the indications of Venus, with the result his spiritual advancement and outlook will be in inverse ratio to his material comforts and pleasures. In other words, while both Hamsa and Malavya are Raja Yogas, the former makes one more idealistic, spiritual, broad-minded and selfless while the latter indicates love of pleasure, and a predominantly materialistic outlook of life. Malavya Yoga can manifest in reference to the various Bhavas as given hereunder for persons born in different Lagnas.

Taurus, Libra, Pisces	...	First house.
Aries, Scorpio and Virgo	...	Seventh house.
Gemini, Leo, Capricorn	...	Tenth house.
Dhanas, Aquarius, Cancer	...	Fourth house.

Chart No. 20 mentioned on page 44 may be taken as an example of Malavya Yoga inasmuch as Venus is exalted in the 10th house which is a Kendra. It may be noted that all these five Yogas going under the special distinction of Panchamaha Yogas, can occur unblemished only in exceptional cases and with regard to the generality of horoscopes, these Yogas will not be of much political value.

21. SASA YOGA.

Definition.—Sasa Yoga is given rise to if Saturn occupies a Kendra which should be his own or exaltation sign.

Results.—One born in this Yoga will command good servants. His character will be questionable. He will be head of a village or a town or even a King, will covet other's riches and will be wicked in disposition.

Remarks.—Here Saturn comes into the picture. He should be exalted in a Kendra or occupy a Kendra being his own house. Birth in movable or fixed signs can give rise to Sasa Yoga by a certain disposition of Saturn. Naturally, common signs are exempted. Saturn's inherent nature seems to play a large part in giving rise to the Yoga. Saturn is cruel, mean, undignified and sinful and consistent with these characteristics, the results of Sasa Yoga should be depicted.

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The man no doubt becomes famous and happy but his sexual outlook would be perverse. He would be sporting with other men's wives and he would employ every unscrupulous means to gain other's money. Most of our 'war-contractors' would perhaps be having Sasa Yoga; otherwise they could not have minted millions at the cost of the poor man.

In interpreting the Sasa Yoga, due consideration should be bestowed on the disposition of the Moon. If this luminary is free from affliction, then the person having 'Sasa Yoga' will not covet other's wealth nor will he be unscrupulous. Where the Moon is not afflicted, the evil results attributed to Sasa Yoga can have only a 'restricted play.'

Chart No. 22.—*Born on 31-1-1896 at 4-30 a.m.*
Lat. Long.

							Sun Saturn Venus
Mer- cury Rahu	RASI			Moon Jupiter	NAVAMSA		
Sun	10-11-5			Kethu	Moon	Mars Kethu	
Lagna Mars Venus		Saturn			Rahu	Mer- cury	Jupiter Lagna

Balance of Mercury's Dasa at birth yrs. 5-1-16.

Saturn is in the 4th a Kendra in exaltation. The Moon is free from affliction. On the other hand, Jupiter's exaltation has immensely improved

the Moon's situation with the result the native cannot entertain unholy thoughts. The Sasa Yoga is powerful inasmuch as it has occurred in the 4th or house of lands, houses, etc. This will make the native more or less equal to a King and his earnings would be by lakhs. Saturn makes the native a great industrialist.

22. RUCHAKA YOGA.

Definition.—Mars should be exalted in a Kendra or occupy a Kendra which should be his own sign.

Results.—The person born in Ruchaka will have a strong physique, famous, well-versed in ancient lore, King or an equal to a King, conforming to traditions and customs. He will have a ruddy complexion, attractive body, charitable disposition, wealthy, long-lived and leader of an army.

Remarks.—The Pancha Mahapurusha Yogas can be said to exist only when the planets concerned are strong and are full of vitality. The meaning implies five types of great men. Naturally a really powerful Yoga would be a rare phenomenon. Emphasis is laid on the word *balishtha* so that if a planet is weak by debilitation, association or aspect the Yoga does not operate in its real sense, though nominally, it may exist. Here importance is attached to the *de facto* rather than *de jure* presence of the Yoga. Out of the several horoscopes given above illustrating the Pancha Mahapurusha Yogas, excepting Nos. 20 and 21 the rest are of no

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practical value inasmuch as their strength is either nominal or completely negligible.

Ruchaka Yoga is caused by the strong disposition of Mars in a Kendra identical with his own or exalted sign. Ruchaka Yoga makes one martial, a leader of men, a great Commander, an aggressive but a patriotic ruler or an equal.

Chart No. 23.—*Born on 20-4-1889 at 6-30 p.m.
Lat. 48° N. Long. 13° E.*

	Sun Mars Venus Mercury		Rahu			Mer- cury Rahu	Sun
	Saturn						
	RASI					NAVAMSA	
				Saturn			Moon
Moon Jupiter Kethu		Lagna			Mars Lagna Kethu Venus		Jupiter

Balance of Venus' Dasa at birth yrs. 16-4-6.

In Chart No. 23 Mars is in the 7th, a Kendra, in his own house. Mars is rendered extremely powerful by conjunction with the Sun, lord of the 10th and Saturn a Yogakaraka and Mercury lord of the 9th. Mars is no doubt very powerful but highly malefic. So Ruchaka Yoga is present in all its strength but because Mars is subject to the other evil rays, there is an element of destructiveness in this Yoga. Ruchaka Yoga made the native daring, extremely aggressive, arrogant, a great leader and the greatest ruler and tyrant of modern times leading his country to

abysmal depths of destruction. Though born in humble circumstances, he became ruler of a most powerful country and a whole continent trembled before his mite and power of destruction.

23. BHADRA YOGA

Definition.—Bhadra Yoga is caused by the disposition of Mercury in a Kendra which should be identical with his own or exaltation sign.

Results.—The person born in Bhadra Yoga will be strong, will have a lion-like face, well-developed chest; well-proportioned limbs; he will be taciturn, will help relatives and will live upto a good old age.

Remarks.—Mercury is the planet of intellect and in consonance with the inherent nature of Mercury, Bhadra Yoga will manifest. Mercury must be very powerful as otherwise the presence of the combination will be simply *de jure*.

Chart No. 24.—Born on 23-10-1883 at Gh. 10-45 after sunrise. Lat. 12° N. Long. 5 h. 10 m. 20 s. E.

	Kethu	Saturn		Venus			Mercury Saturn Kethu Lagna
	RASI		Moon Mars Jupiter		NAVAMSA		
Lagna		Rahu Venus Sun	Mer- cury	Sun Rahu	Mars Jupiter	Moon	

In Chart No. 24 Mercury is in the 10th in his own house having caused Bhadra Yoga. Mercury is not subjected to any evil influences. Though the physical features of the person have partaken of the characteristics of the Lagna, in the matter of intellectual development, learning, wealth and generous instincts, Bhadra Yoga has been fully illustrated.

24. BUDHA-ADITYA YOGA

Definition.—If Mercury combines with the Sun, the combination goes under the name of Budha-Aditya Yoga.

Results.—Highly intelligent, skilful in all work, good reputation, personal respect and surrounded by all comforts and happiness.

Remarks.—Generally, any planet in association with the Sun becomes combust or *Astha* and loses its power to do good. Perhaps Budha is an exception. It should not be taken for granted that irrespective of the distance between the Sun and Mercury, *Budha-Aditya Yoga* would be present. On the contrary, Mercury should not be within 10° of the Sun to give rise to Budha-Aditya Yoga. This combination is not, of course rare.

25. MAHABHAGYA YOGA

Definition.—In the case of a man, the Sun, the Moon and the Lagna should be in odd signs. In case of women, when the birth is during night,

the Sun, the Moon and Lagna must be in even signs.

Results.—A male born under this Yoga will have good character, will be a source of pleasure to others, will be liberal, generous, famous, a ruler or an equal to him and lives to a good old age. A female born in this combination will be blessed with long-lived children and wealth; she will be of good behaviour.

Remarks.—Mahabhagya means good fortune. Obviously, one born in this combination will be really fortunate. The Lagna, the Sun and the Moon form the tripod of life ruling as they do the body, the soul and the mind respectively and when these three elements are disposed in odd or masculine signs, the person will be an ideal one.

Chart No. 25.—Born on 1-9-1897 at 8-15 p.m.
Lat. 11° N; Long. 78° 40° E.

	Lagna			Moon	Lagna Mars Rahu	Mer- cury	
	RASI		Venus Kethu		NAVAMSA		
Rahu			Sun Jupiter				Saturn
	Saturn	Moon	Mer- cury Mars	Jupiter		Ketu	Sun Venus

Balance of Rahu Dasa at birth years 3-8-8.

In this horscope, the Lagna is Aries, the Sun is in Leo and the Moon is in Libra—all odd signs, consequently Mahabhagya Yoga is fully present. But since however the Lagnadhipathi is bereft of Jupiter's influence, the native is miserly, though in very affluent circumstances. Has risen by sheer merit.

26. PUSHKALA YOGA

Definition.—The lord of the sign occupied by the Moon (who should be associated with lord of Lagna) should be in a Kendra or in the house of an intimate friend aspecting Lagna and at the same time, Lagna should be occupied by a powerful planet.

Results.—Wealthy, sweet speech, famous, honoured by the king and a lord.

Remarks.—The Yoga is somewhat complicated. First of all, the lord of Lagna should be with the Moon. Lord of the sign occupied by the Moon should be in a very friendly sign or in Kendra aspecting the Lagna and the Lagna should have a strongly disposed planet. Pushkala Yoga in actual practice is full of significance inasmuch as it comprehends that Lagna, the lord of Lagna, the Moon and lord of Chandra Lagna should all be powerful.

Chart No. 26.—*Born on 8-8-1912 a.d. at 7-35 p.m. (I.S.T.). Lat. 13° N; Long. 5 h. 10. 20 S. E.*

Rahu		Saturn Moon			Saturn Venus		
Lagna			Sun				Kethu
		RASI			NAVAMSA		
			Mars Merc. Venus	Lagna Sun Rahu			Mer- cury Moon
	Jupiter		Kethu			Mars Jupiter	

Balance of Mars Dasa at birth yrs. 5-6-15.

In this Chart, Lord of Lagna Saturn is with the Moon; lord of Chandra Lagna is in a Kendra aspecting Lagna. But there is no planet in Lagna. Subject to the absence of the third condition, Pushkala Yoga may be said to be present. The native has been enjoying all the blessings of this Yoga. An absolutely favourable Yoga is an impossibility.

72. LAKSHMI YOGA.

Definition.—If the lord of Lagna is powerful and the lord of the 9th occupies own or exaltation sign identical with a Kendra or Thrikona, Lakshmi Yoga is caused.

Results.—The person will be wealthy, noble, learned, a man of high integrity and reputation, handsome appearance, a good ruler, and enjoying all the pleasures and comforts of life.

Remarks.—Different definitions are given for Lakshmi Yoga. I mention a few versions for the readers' information. Lakshmi Yoga is said to

arise (a) by the mutual association of lords of Lagna and the 9th; (b) by the lord of the 9th occupying Kendra, Thrikona or exaltation and the lord of the 9th being disposed powerfully; and (c) by the lord of the 9th and Venus being posited in own or exaltation places which should be Kendras or Thrikonas.

Obviously, Lakshmi Yoga presumes the strength of lord of Lagna, Venus and the lord of the 9th. Lakshmi has predominantly to do with wealth and one born in this combination will be wealthy, the degree of wealth varying with regard to the degree of strength or weakness of the planets causing the Yoga. The definition given in Para (c) *supra* will produce the most powerful type of Lakshmi Yoga indicating immense wealth, while the mutual association of or aspect between the lords of lagna and the 9th in houses other than 3, 6 and 8 would also result in an ordinary type of Lakshmi Yoga which might be fortified by the presence of other Dhana Yogas.

Chart No. 27.—Born on 14-7-1887 at 9-51 a.m.
Lat. 13°N; Long. 5 h. 10 m. 20 s. E.

	Moon		Sun Mars	Rahu			Sun Moon
	RASI		Mer. Saturn Rahu		NAVAMSA		
Ketu			Venus Lagna	Mer.			Venus Saturn
		Jupiter		Mars	Jupiter Lagna		Ketu

Balance of Kethu's Dasa at birth years 2-0-6.

Lakshmi Yoga is present in the above horoscope by the association of lord of Lagna (the Sun) and the lord of the 9th (Mars) both being posited in the 11th. Mars' Dasa was very bright and it gave the native much wealth, name and reputation.

Where a really strong Lakshmi Yoga is present, and this is indeed a rare phenomenon, the results will manifest fully.

But in almost every horoscope of any pretence to wealth, Lakshmi Yoga in some form or other is likely to be found.

Chart No. 28.—*Born 26-9-1874 at 10 p.m.
Lat. 13° N. Long. 5 h. 10 m. 20 s. E.*

Moon	Rahu	Lagna			Sun Saturn	Venus Rahu	Lagna Jupiter
	RASI				NAVAMSA		
Saturn			Mars	Moon			Mars Mer- cury
	R. H. 82				Kethu		
		Venus Kethu	Sun Mer. Jupiter				

Balance of Budha Dasa at birth years 11-10-0.

In Chart No. 28 lord of the 9th is in a Thrikona in his own house. But Venus though in his own house is not in a thrikona or kendra. Lakshmi Yoga is present. Besides this, the Dhana Yoga is excellent because lord of the 2nd

Mercury is in the 5th exalted and in association with the 4th lord Sun. The native was the ruler of a small but independent state and he commanded much wealth.

28. GAURI YOGA

Definition.—The lord of the Navamsa occupied by the lord of the 10th should join the 10th in exaltation and combined with the lord of Lagna.

Results.—The person belongs to a respectable family, owns several lands, charitable, performs religious rites, his sons will be of good character and he will be praised by all.

Remarks.—Here again two definitions are to be found. Apart from what is given above, another school of Astrologers hold that Gauri Yoga is produced if the lord of the 9th and the Moon be posited in their own or exaltation signs identical with a trine or quadrant. The view held by certain orthodox Pandits that Gauri Yoga will manifest only between the ages of 36 and 48, does not seem to be reasonable inasmuch as there is no special injunction warranting such a belief. We shall stick to the definition we have first propounded and deem that in order to cause Gauri Yoga, the lord of the Navamsa occupied by the 10th lord should be in the 10th exalted. Such a definition does not exclude the possibility of some other planet occupying the 10th house.

Chart No. 29.—*Born on 1-8-1908 at Gh. 15-30 after Sunrise Lat. 11° N. Long. 78° 40' E.*

Saturn			Mer. Rahu Venus	Jupiter			Mer- cury
	RASI		Jupiter Sun Mars	Lagna	NAVAMSA		Ketu
			Moon	Venus Mars Rahu			
Ketu				Moon Saturn	Sun		

Balance of Sun's Dasa at birth: years 4-8-18.

In the above Chart, lord of the 10th is the Moon. He is in Sagittarius in Navamsa. The lord of this Navamsa is Jupiter and he is exalted in the 10th. Thus here is a typical horoscope illustrating the presence of Gauri Yoga. The native is in the Indian Civil Service and has all the characteristics of Gauri Yoga.

29. BHARATHI YOGA

Definition.—The lords of the Navamsas occupied by the lords of the 2nd, 5th and 11th should be exalted and combined with the 9th lord.

Results.—World famous, a reputed scholar, fond of music, romantic, handsome, attractive, religiously inclined and bewitching eyes.

Remarks.—Three Yogas are given rise to inasmuch as the 9th lord cannot be in simultaneous conjunction with all the three Navamsa lords.

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Therefore, Bharathi Yoga may be said to exist (a) if the lord of the Navamsa occupied by the 2nd lord is exalted and in conjunction with the 9th lord (b) if the lord of the Navamsa occupied by the 5th lord is exalted and combines with the 9th lord (c) and if the lord of the Navamsa occupied by the 11th lord is similarly disposed. Bharathi Yoga is not quite a common combination.

Chart No. 30.—*Born on 28-8-1863 at Gh. 52-0 after Sunrise, Lat. 13° N; Long. 5 h. 10 m. 20 s. E.*

		Ketu	Lagna		Ketu	Saturn	Lagna Venus
Moon				Mer. Moon			Sun
	RASI				NAVAMSA		—
	R.H. 79		Sun Mars				
	Rahu	Jupiter	Mer. Saturn Venus		Mars Jupiter	Rahu	

Balance of Rahu Dasa at birth : years 7-0-7.

The Lord of the 5th Venus is in the Navamsa of Gemini, the lord of which, viz., Mercury is exalted in the fourth and in association with the lord of the 9th. Thus this chart is a typical example of Bharathi Yoga. On account of other evil combinations, the significance of the Yoga in question has to be practically ignored.

30. KUSUMA YOGAS

Definition.—If Jupiter is in Lagna, the Moon in the seventh and the Sun in the 2nd, the combination goes under the name of Kusuma.

Results.—King or equal to him or helping others, and becoming head of a town or city after the age of 20.

Remarks.—Professor Rao gives an altogether different version in his *Satayoga Manjari* when he says that Kusuma Yoga is caused if Venus occupies a fixed sign in a Kendra, the weak Moon a thrikona and the Sun the 10th house. When Jupiter is in the 7th from the Moon, Gajakesari Yoga is caused while Jupiter being posited in the 12th from the Sun, results in Vasi Yoga so that in such cases, where two or more Yogas are merged together, the most powerful of the lot is to be taken into account.

31. CHAPA YOGA

Definition.—If the Ascendant lord is exalted and the fourth and tenth lords have interchanged houses, Chapa Yoga is caused.

Results.—The person will grace a King's Council, wealthy, full of strength and an Exchequer or a Comptroller of treasury.

Remarks.—My observations extending over nearly twenty years lead me to conclude that Chapa Yoga makes one control the wealth of others rather than make him rich. Horoscopes of bank cashiers, financial secretaries and exchequers could be advantageously studied.

32. SREENATHA YOGA

Definition.—If the exalted lord of the seventh occupies the tenth and the lord of the 10th is in the 9th, Sreenatha Yoga is caused.

Results.—The native will have on his body the insignia of Vishnu, *viz.*, the conch, the wheel, etc., agreeable speaker, godly, good wife and children and loved by all.

Remarks.—Sreenatha Yoga may be said to be one of the important Raja Yogas inasmuch as a point of contact is established between the 7th, 9th and 10th houses. It is held to give rise to power as well as wealth. The lord of the 7th should be invariably exalted in the 10th, the lord of which in his turn must be in the 9th. Obviously Sreenatha Yoga can occur only in respect of Dhanas in which case Mercury, lord of the 7th could remain exalted in the 10th. For no other Lagna can the seventh lord remain exalted in the 10th. Since the original writers have laid emphasis on the fact that the 7th lord should be in the 10th exalted, we have to conclude that the Yoga is a rare one and that it cannot arise with regard to any other sign of the Zodiac than Dhanas. If the definition could be extended to mean that the exalted 7th lord could also aspect the 10th, then Cancer and Thula could be included. Whether such a departure is permissible, I cannot yet say as the materials at my disposal are too inadequate to admit of a definite opinion.

‘ कामेश्वरे कर्म गते स्व तुने ।

33 to 44. MALIKA YOGAS

Definition.—If all the seven planets occupy the seven houses contiguously, reckoned from Lagna or any particular Bhava, the appropriate Malika Yoga is caused.

Results.—Lagna Malika—King, Ruler or Commander, wealthy; *Dhana Malika*—very wealthy, dutiful, resolute and unsympathetic; *Vikrama Malika*—Ruler, rich, sickly, surrounded by brave men; *Sukha Malika*—Charitable and wealthy; *Putra Malika*—highly religious and famous; *Satru Malika*—greedy and somewhat poor; *Kalatra Malika*—coveted by women and influential; *Randhra Malika*—poor and hen-pecked; *Bhagya Malika*—Religious, well-to-do, mighty and good; *Karma Malika*—respected and virtuous; *Labha Malika*—skilful and lord of lovely women and *Vraya Malika*—honoured, liberal and respected.

Remarks.—Twelve types of Malika Yogas one for each Bhava are caused. Thus the Yoga beginning from the first is Lagna Malika, the one beginning from the fifth Putramalika and so on. The seven planets (excluding of course Rahu and Kethu) should occupy the seven houses contiguously from a Bhava in question. While the generality of Astrologers hold the view suggested above as regards the twelve kinds of Malika Yogas, *Bhavartha Ratnakara* makes a departure and suggests that the Malika Yoga should always commence from Lagna and be disposed within five to nine houses from Lagna. According to this view, evidently no contiguity is implied.

45. SANKHA YOGA

Definition.—The lords of the 5th and 6th should be in mutual kendras and the lord of Lagna must be powerful.

Results.—Fond of pleasures, humanitarian, blessed with wife, children and lands, righteously inclined, doing good deeds, learned in sciences and living upto a good old age.

Remarks.—Where the planet or the house is not powerful, all the results attributed to a particular Yoga cannot happen but only traces of them will be present. Where Sankha Yoga is present, the sixth lord also becomes beneficial inasmuch as by causing the Yoga, he must also be capable of producing the good results of the Yoga in his Dasa or Bhukthi. But still the blemish due to the sixth lord-ship must express itself by way of the native suffering from the machinations of debts, diseases or enemies.

Chart No. 31.—Born on 8-8-1912 at 7-35 p.m. (I. S. T.) Lat 13° N; Long. 5 h. 10 m. 23 s. E.

Rahu	Saturn Moon		Saturn Venus		
Lagna	RASI	Sun		NAVAMSA	Kethu
		Mars Mer. Venus	Sun Rahu Lagna	.	Mer. Moon
Jupiter		Kethu		Jupiter Mars	

Balance of Mars Dasa at birth : years 5-6-15.

Lord of the 5th Mercury is in a Kendra from the Moon; lord of the 6th and lord of Lagna Saturn are powerful by being placed in the 4th in a friendly house aspecting Lagna.

46. BHERI YOGA

Definition.—If Venus, lord of Lagna and Jupiter are in mutual Kendras and the lord of the 9th is powerfully disposed, Bheri Yoga is caused.

Results.—Long-lived, free from disease, ruler, various sources of income, happiness from wife and children, exalted soul, generous instincts and religiously inclined.

Remarks.—The sum and substance of Bheri Yoga is that it will make the native lead a happy and comfortable life.

Chart No. 32.—*Born on 23-2-1896 at Gh. 38-30.*

			Moon	Venus			Mer. Saturn
Sun Rahu — Mars Venus Mer.	RASI		Jupiter — Kethu		NAVAMSA		Kethu
		Lagna Saturn			Moon	Lagna	Jupiter

Balance of Mars Dasa at birth: years 1-6-8.

In this horoscope, Venus is lord of Lagna and he is in a Kendra from Jupiter and Mercury

lord of the 9th is powerfully disposed. The native is a high Educational Officer and is enjoying all the blessings of the Yoga subject of course to other evil dispositions or planets.

47. MATSYA YOGA

Definition.—Malefics should be disposed in Lagna and the 9th; the fifth house should contain both malefics and benefics; and the fourth and 8th should be occupied by malefics.

Results.—The native will be a clever prophet, an ocean of kindness, intelligent, well-behaving, famous and learned.

Remarks.—Malefics must invariably occupy Lagna, 4th, 8th and 9th and mixed influences should prevail in the fifth house. In actual practice, this Yoga seems to be a rare one.

48. MRIDANGA YOGA

Definition.—The lord of the Navamsa occupied by an exalted planet should be posited in a trine or quadrant identical with friendly or exalted sign, and the lord of Lagna should be strongly disposed.

Results.—Respected by rulers, famous, attractive and commanding much influence.

Remarks.—The definition of the Yoga is somewhat confusing. Some planet is exalted and he occupies some Navamsa. The lord of the said Navamsa should occupy a Kendra, or Thrikona which should be either his own or exaltation or

friendly house. In addition to this, the lord of Lagna should also be powerful.

Chart No. 33.—*Born on 14-12-1895 at 3-5 a.m. at Sandrigham, England.*

				Rahu Mer. Sun	Saturn	
Rahu	RASI		Jupiter	Venus	NAVAMSA	
			Ketu			Moon
	Moon Sun Mars Mercury	Lagna Venus Saturn		Jupiter Lagna	Mars	Ketu

Balance of Saturn's Dasa at birth: years 18-2-9.

In this horoscope, Jupiter an exalted planet is in Sagittarius. The lord of this is Jupiter himself and he is in a kendra identical with his own exaltation. Even taking Venus lord of the Amsa in which Saturn (another exalted planet) is placed, we find that he is in a kendra identical with his own house while lord of Lagna is also Venus. In a sense, therefore, Mridanga Yoga is present. The native is ruler of a vast Empire.

49. PARIJATHA YOGA

Definition.—The lord of the sign in which the lord of the house occupied by the Ascendant lord; or the lord of Navamsa occupied by the lord

In all such cases, where big results are attributed to yogas, the astrologer should be very careful in assessing the real strength of the main lord causing the yoga. The combination of the 9th and 10th lords constitutes in itself a powerful Raja Yoga and this occurring in the 2nd, combined with the Amsa lord, is indeed a powerful Dhana Yoga so that there is a blending of Raja and Dhana Yogas. The combination implies that the 2nd house must be occupied by at least three planets and hence not of very frequent occurrence.

Chart No. 42 — *Born on 1-10-1901 at 6-48 a.m. at Bangalore*

	Moon Kethu				Rahu	Sun Venus	Mars
	RASI				Jupite		
					AMSA		
					Lagna		
Jupiter Saturn		Venus Mercury Mars Rahu	Lagna Sun	Mer cury	Moon	Kethu	Saturn

Balance of Venus Dasa at birth years 4-2-0

The lord of the 9th Venus is in Taurus. Hence the lord of this Amsa is again Venus. He is in the second along with the 10th lord and he himself happens to be the 9th lord. Hence Vishnu yoga is present though it cannot have full play because of Rahu's presence also in the 2nd. The horoscope is that of an influential man of high rank.

Chart No. 43—Born on 21-2-1879 at 4-58 a m

Saturn			Rahu	Venus Lagna
Sun Moon Mercury Jupiter Venus		Ketu		
	RASI		NAVAMSA	
Lagna Rahu		Sun		
Mars		Moon	Mer Jupiter Ketu	Mars Saturn

Balance of Rahu's Dasa at birth : years 17-5-9.

In this chart, Vishnu Yoga is more pronounced. Venus happens not only to be the lord of the 10th but also lord of the amsa occupied by the 9th lord Mercury. Both Mercury and Venus are in the 2nd. The native has been enjoying almost all the blessings of this Yoga. He has earned in lakhs. He is in the good looks of some of the Indian princes and the British Government, he is highly learned, a brilliant statesman and a capable lawyer.

65 BRAHMA YOGA

Definition.—If Jupiter and Venus are in Kendras respectively from the lords of the 9th and 11th, and Mercury is in a similar position from the lord of either Lagna or the 10th, Brahma Yoga is caused.

90 THREE HUNDRED IMPORTANT COMBINATIONS

Results.—The person will enjoy luxurious foods, will be respected by Brahmins and learned men, will be highly learned, long lived, charitable and always bent on doing good deeds.

Remarks.—The Yoga in question seems to bestow highly beneficial results implying that the native would command health, wealth, fame and above all instincts for serving others. It will be seen that in the formation of this yoga, all the natural benefics are involved. Even here, the exact strength and signification of the yoga rests to a large extent upon a number of other horoscopic factors. For Mesha Lagna for example, this yoga cannot be deemed to be formed in all its aspects inasmuch as lord of the 9th is Jupiter so that Jupiter's disposition in a kendra from the 9th lord is entirely ruled out. Similarly when Cancer is the lagna, two conditions of the yoga would be absent as lords of the 9th and 11th, respectively become Jupiter and Venus. Again if lagna is Kanya or Dhanas, the yoga cannot be full, because in regard to Kanya, Mercury becomes lord of the 10th while in regard to Dhanus Mercury and Venus become lords of the 10th and 11th so that the disposition of Venus and Mercury respectively in kendras from the lords of the 11th and 10th is not possible. So far as Dhanas is concerned, in the place of the 10th lord, lord of lagna may be considered. Therefore we may assume that Brahma Yoga is possible to the full extent in respect of all the signs except Aries, Cancer and Virgo. However, it does not seem to be quite erroneous to assume that even in respect of Aries, Cancer and

Virgo, this yoga could be present with slight modification. If, say three factors are necessary to make up a certain yoga, the presence of even one or two cannot but suggest that the yoga does operate, may be feebly.

Chart No 44 — *Born on 7-5-1886 at 2-30 p.m.*
Lat. 40° 24 N., long. 3 h 41 m. W.

Venus Merc	Sun		Moon Saturn	Merc.	Ketu	
Ketu				Lagna Jupiter Saturn		
	RASI				NAVAMSA	
	R. 4 P. 47		Mars Rahu	Moon		
			Lagna Jupiter		Sun	Rahu Venus
						Mars

Balance of Rahu's Dasa at birth : yrs. 13-1-4.

In the above horoscope, Jupiter is in a kendra from the lord of the 9th, *viz.*, Venus; Venus is in a kendra from the lord of the 11th, *viz.*, the Moon. The third combination cannot obtain because Virgo is Lagna. Therefore Brahma Yoga is present with a slight variation. The native of the horoscope was a ruler of an Indian State and enjoyed all the results attributed to this yoga. This may be taken as a rare combination occurring in a small number of horoscopes.

66. INDRA YOGA

Definition.—If the lords of the 5th and 11th interchange their houses and the Moon is in the 5th, Indra Yoga is caused.

Results.—Highly courageous, lasting fame, a King of Kings, good enjoyments and living upto 36 years.

Remarks.—Unless the house of longevity is powerful, one has to assume that Indra Yoga does not confer longevity. Professor Rao has offered very suggestive remarks in his *Sata Yoga Manjari* in suggesting that Christ, Shankara and Alexander are examples of short life but of lasting name and I would refer the readers to these notes. Though classical writers have attributed highly favourable results to this Yoga, I have my own doubts, which may be due to want of sufficient experience.

67. RAVI YOGA

Definition.—The Sun should join the 10th and the lord of the 10th must be in the 3rd in conjunction with Saturn.

Results.—Respected by rulers, well-versed in sciences, becoming famous after the 15th year, highly passionate, liking simple food, possessing lotus-like eyes and well developed chest.

Remarks.—Each rule has an exception. Whilst Saturn's association with any favourable horoscopic element is not desirable, under this Yoga, the 10th lord should occupy the third in

conjunction with Saturn so that in the course of his Dasa, Saturn, under such a combination would be capable of giving rise to highly favourable results. Ravi Yoga comprehends a point of contact between the Sun, Saturn, the 10th and 3rd houses. The Sun should occupy the 10th, while the 10th lord should be in the 3rd with Saturn. For Mesha, Vrishabha and Vrischika Lagnas, Ravi Yoga cannot at all be said to exist in its real sense

For Dhanus, Makara, Simha and Kanya Lagnas, Ravi Yoga would be almost impossible because in these cases the 10th lord happens to be either Mercury or Venus: when the Sun is in the 10th, Mercury or Venus cannot be in the 3rd from Lagna as it implies a distance of nearly 150 to 180 degrees from the Sun which is astronomically impossible. In view of the above explanations, one can easily see that Ravi Yoga is indeed of rare occurrence.

Chart No. 45.—*Born on 21-3-1921 at 12 noon (L.M.T.) lat. 10°N., long. 5 h. 10 m. 20 s. E.*

Sun	Venus Mars Ketu		Lagna			Ketu Mars Moon	Jupiter
Mer.	RASI					NAVAMSA	
			Saturn Jupiter Moon	Mer.			Venus
		Kethu		Saturn	Rahu		

Balance of Ketu's Dasa at birth: years 4-6-9.

Remarks.—Jupiter is Dhanakaraka or indicator of wealth. He should occupy his Moola Thrikona with the lord of the 2nd and the ascendant lord must remain in exaltation.

The Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, respectively have as their Moolathrikonas, Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius. For Scorpio and Aquarius, since the second happens to be owned by Jupiter, the question of association with the second lord does not arise.

Jupiter's Moola Thrikona being confined to the first thirteen degrees of Sagittarius, Go Yoga can be present only in respect of those born when Jupiter occupies this particular arc in the heavens. In other words, this yoga, unlike Gaja Kesari, Vasi or Vesi, is subject to a law of periodicity, coming into effect only when Jupiter occupies the constellation of Moola.

Chart No 47.—*Born on 2-1-1901 at 8 p.m. at Bangalore City.*

		Kethu Moon		Lagna		Jupiter	Mer.
			Lagna	Ketu			Moon
		RASI	Mars	Venus	NAVAMSA		Rahu
Saturn Sun Mercury Jupiter	Rahu Venus				Sun Mars	Saturn	

Balance of Moon's Dasa at birth : years 1-6-0.

In this horoscope, Cancer is lagna ; the 2nd lord Sun is in Sagittarius with Jupiter who, being placed in Moola, occupies his own Moola Thrikona. Lord of Lagna, *viz.*, the Moon is exalted. Hence Go Yoga is present in the horoscope. Of course, the Moon's conjunction with Ketu and Saturn's presence in Sagittarius have produced adverse influences so that the yoga cannot at all be effective. The example is only illustrative of the presence of the particular yoga.

70. GOLA YOGA

Definition.—If the Full Moon is in the 9th in conjunction with Jupiter and Venus, and Mercury joins Navamsa Lagna, Gola Yoga is produced.

Results.—Polite, learned, Magistrate or head of a village, long-lived and eating wholesome food.

Remarks.—The yoga can come into effect provided the Moon is full and not otherwise. Mercury must occupy Navamsa Lagna. Such a Full Moon should be in the 9th with Jupiter and Venus. In other words, even Gajakesari Yoga gets merged into Gola, inasmuch as when Jupiter and the Moon are in conjunction, they would be supposed to be in a kendra from each other.

71. THRILOCHANA YOGA

Definition.—The Sun, the Moon and Mars should be in trines from each other.

Results.—Great wealth, a terror to his enemies, highly intelligent and good longevity.

Remarks.—Irrespective of the presence of any particular kind of Yoga, dispositions of planets in mutual trines is always held to be highly favourable. One born in such a combination will have a smooth career and will not have to contend against unfavourable forces.

72. SAMUDRA YOGA

Definition.—If all the planets are disposed in the 2nd, 4th, 6th, 8th, 10th and 12th houses, Samudra Yoga is caused.

Results.—The native will be a king or an equal to him.

Remarks.—This is indeed a somewhat rare combination because all the seven planets have to occupy six alternate signs beginning from the second. All odd houses reckoned from Lagna should be free from occupation.

This is one of the several Akriti Yogas dealt with by the great Varaha Mihira. In our humble experience, Akriti Yogas by themselves cannot exercise any definite influences unless the horoscope has gained strength otherwise.

73. JAYA YOGA

Definition.—When the lord of the 6th is debilitated and the lord of the 10th is exalted, the resulting combination goes under the name of Jaya Yoga.

Results.—The person will always be successful; happy and long-lived.

Remarks.—As the name implies, Jaya means victory and one born under this combination would always be successful. Success would be his watchword. As the sixth represents enemies, debts and diseases, when the 6th lord is debilitated, all the indications of the sixth house would be on the minus side. Added to this exaltation of the 10th lord invests the horoscope with inherent strength rendering it highly invulnerable.

Chart No. 48—Born on 25-2-1894 at about 8-55 a.m. lat. 18° 32' N.; Long. 73° 53' E.

Mer. Rahu	Lagna	Jupiter		Moon	Lagna		
Sun Venus	RASI			Sun	NAVAMSA		Kethu
				Jupiter Rahu			Mer.
	M.B.				Saturn	Venus	Mars
Mars		Moon Saturn	Kethu				

Balance of Rahu's dasa at birth: Yrs. 1-1-7.

In this horoscope, the lord of the 6th Mercury is debilitated while the lord of the 10th Saturn is exalted definitely causing Jaya Yoga. The horoscope is that of a great religious leader and prophet who influenced the world in no ordinary

way. He is one of the most extraordinary characters in the stage of the world's religious drama. He had to deal with very rough and uncontrollable elements and the Jaya Yoga seems to have gone a long way in enabling him to enlist the sympathies of millions of people for his cause. There are of course other strong elements in the horoscope.

74. KULAVARDHANA YOGAS

Definition.—All planets should be in the 5th from Lagna, the Sun and the Moon.

Results.—Unbroken line of successors, wealthy, healthy and long-lived.

Remarks.—As the name implies, one born when the benefics are disposed in the 5th from Lagna, the Sun and the Moon will have plenty of children and the family traditions will be perpetuated by his children, grand-children and so forth and so on in an unbroken fashion. The fifth house becomes the focal point. The man will also be capable of producing a large number of children.

75 to 106. NABHASA YOGAS

Varaha Mihira has dealt with these various yogas in his immortal Brihat Jataka and the English rendering of this work by late Prof. B. Suryanarain Rao, would be of inestimable help to students of astrology. The Yavanas have extensively treated with *Nabhasa Yogas*.

The Nabhasa Yogas consist of four groups, *viz.*,

Akṛiti Yogas	...	20
Sankya Yogas	..	7
Asraya Yogas	...	3
Dala Yogas	...	2
		<hr/>
		32
		<hr/>

According to Varaha Mihira, the effects of Nabhasa Yogas are said to be felt throughout one's life and not merely during the Dasa and Bhukthi periods of the planets causing the Yoga.

- 75. Yupa Yoga
- 76. Ishu Yoga
- 77. Sakti Yoga
- 78. Danda Yoga

Definition.—When all the planets occupy four signs contiguously from the Lagna and other kendras, Yupa, Ishu, Sakti and Danda Yogas are caused.

Results.—One born in *Yupa* becomes liberal, self-possessed and noted for charitable deeds. *Ishu* makes one successful as a superintendent or head of a jail, concentration camp, etc., *Sakti* renders the native lazy, slothful, devoid of riches, and generally disliked by people and *Danda* suggests that the person will lack happiness due from wife and children.

Remarks.—These four yogas arise by virtue of the seven planets being disposed in four contiguous houses as reckoned from the Ascendant and

other kendias. Thus, if all the planets are placed in Lagna, 2nd, 3rd and 4th houses, Yupa is caused ; in 4th, 5th, 6th, and 7th, Ishu or Sara is produced ; in 7th, 8th, 9th and 10th, Sakti is caused and in the 10th, 11th, 12th and 1st Danda is caused.

Personally, we are of opinion that all these various Akriti yogas do not contribute much to the making of the horoscope. In fact they seem to give rise to clues as regards the means of livelihood one is likely to have. Thus, for instance, Ishu yoga, said to be caused by the seven planets occupying the 4th, 5th, 6th and 7th houses is common in the horoscopes of persons who may have anything to do with prisons, lock-ups, concentration camps, etc. Of course these deductions are based on our own observations and readers have to view them with due reserve.

Chart No. 49.—*Born on 1-10-1945 at 2^h a.m. (I. S. T.) lat. 18° 52' N., long. 72° 35' E.*

		Mars Rahu Lagna		Mars	Sun Mer. Jupiter	Lagna
		Saturn Moon				Saturn Kethu
	RASI				NAVAMSA	
	H. 677	Venus		Rahu		Venus
Kethu		Sun Mer. Jupiter			Moon	

Balance of Saturn's Dasa at birth : years 3-8.5.

Chart No. 50.—*Born on 28-8-1921 at 8-30 p.m.*
(L.M.T.) lat. 6° N., long. 80° 15' E.

Kethu		Moon	Kethu		
Lagna					
		Mars	Mars		Sun
		Venus	Lagna		
	RASI		Moon	NAVAMSA	
		Sun	Jupiter		Venus
	H. 471	Mer.	Saturn		
		Jupiter			Mer.
		Saturn			Rahu
		Rahu			

Balance of Rahu's dasa at birth : yrs 12-1-17.

In Chart No. 49, all the planets have occupied the four signs contiguously from lagna kendra causing Yupa Yoga while in Chart No 50, the disposition of planets in the 4th, 5th, 6th and 7th in a contiguous manner suggests the presence of Ishu Yoga. Whether the various Nabhasa Yogas can have an independent effect on the horoscope or they get themselves mixed up with other Yogas, we shall discuss on a subsequent occasion. Now suffice it to say that they will have important bearings on certain aspects of one's life depending upon the stress that is laid on particular bhavas by the dispositions of planets in or around them.

Out of the four yogas mentioned above, Yupa and Danda are better than Ishu and Sakti because in the latter two, planets are about to culminate or about to set.

- 79. Nav Yoga.
- 80. Kuta Yoga.
- 81. Chhatra Yoga.
- 82. Chapa Yoga.

Definition.—By virtue of the disposition of the seven planets in seven contiguous houses from Lagna, fourth house, 7th house and 10th house respectively, Nav, Kuta, Chatra and Chapa Yogas are produced.

Results.—*Nav* makes one occasionally happy, famous and miserly; one born in *Kuta* becomes a liar and a jailor. *Chatra* Yoga produces a happy individual while one born in *Chapa* becomes brave and happy in the first and last periods of his life.

Remarks.—The above definitions are simple. The seven planets should occupy the seven houses without a break from lagna, fourth house, seventh and tenth houses to produce the four kinds of yogas. Apart from the results ascribed by the classical writers, we may make a few observations.

In regard to Nav Yoga (79), all the planets will be in the invisible sphere of the heavens. It seems to be generally productive of good and to have a bearing on the native having to do with water, watery places and aquatic substances.

In regard to Kuta, when all the planets will be in the seven houses from the fourth, it will be more or less an equal distribution of planets in the visible and invisible halves of the zodiac. The native may frequent caves, mountains, etc., and

he will be addicted to evil habits. Robbers, drunkards, cheats and others may have this combination. In Chatra Yoga, all the planets will be in the visible half and hence may be deemed to be favourable. The native will be happy in the beginning and end of his life. He will possess great strength of mind and will earn much wealth. In Chapa Yoga all the planets will be in the 10th and subsequent houses and one born in this yoga will lead a comfortable life delighting in good deeds.

83. ARDHA CHANDRA YOGA

Definition.—All the planets should occupy the seven houses beginning from a Panapara or Apoklima.

Results.—The native will have fair features and will be happy throughout life.

Remarks.—There are four Panaparas (cadent houses) and four Apoklimas (succeedent houses). Consequently there are eight kinds of Ardha Chandra Yogas, the planets occupying (i) from 2nd to 8th, (ii) 3rd to 9th, (iii) 5th to 11th, (iv) 6th to 12th, (v) 8th to 2nd, (vi) 9th to 3rd, (vii) 11th to 5th and (viii) 12th to 6th.

84. CHAKRA YOGA

Definition.—All the planets should occupy the 1st, 3rd, 5th, 7th, 9th and 11th houses.

Results.—The subject will be a king or an equal to him. He will command respect and submission from others and he will earn and spend well.

Remarks.—On page 113 we have dealt with Sumudra Yoga which is said to result by all the planets occupying the even signs, where as in this regard, all the odd signs must be occupied. The combination is not a rare one. So far as the results are concerned, the Yoga cannot produce rulers or emperors, but one who has this combination would certainly become an entity amongst his own people.

85. GADA YOGA.

86. SAKATA YOGA.

87. VIHAGA YOGA.

Definition.—All the planets occupying two adjacent kendras, the first and seventh houses, and the 4th and 10th houses respectively will produce Gada, Sakata and Vihaga Yogas.

Results:—Gada Yoga makes one highly religious and wealthy; Sakata renders one poor and unhappy in domestic life; and one born in Vihaga will be a vagrant, quarrelsome and mean.

Remarks:—A study of the Nabhasa Yogas outlined in Brihat Jataka and the comments made by Varahamihira clearly reveals that attempts had been made to assess clearly the strength due to every conceivable combination.

Gada Yoga is caused when the planets occupy two successive kendras. Four varieties are to be seen in this *viz.*, (a) All the planets may occupy the 1st and 4th houses, (b) 4th and 7th houses, (c) 7th and 10th houses and (d) 10th and 1st houses. The Yavanas consider these as four *distinct* Yogas and not merely as variations of a single combination and call them as Gada,

Sanaha, Vibhuka and Dhuriya respectively. It is clear from the above that Gada Yoga and its variations, which the Yavanas recognise as four distinct yogas, are nothing but the disposition of all the planets in mutual square aspects. Of course Rahu and Kethu are omitted. The effects of Gada Yoga are assumed to be good so that the Western astrological theory that square aspects are all evil, has no warrant in Hindu astrology.

Sakata Yoga is said to arise by the disposition of all the planets in the lagna and the 7th. It will be seen that the 1st and 7th houses become *focii* of attraction so that there seems to be justification in attributing evil results especially pertaining to the native's body and wife. Sakata will make one derive his livelihood by manual labour; he will be sickly and his wife will be quarrelsome.

Vihaga means a bird and Vihaga Yoga is caused if all the planets are in the 4th and 10th houses. Evil results are attributed to this combination. The native is said to be a vagrant and in modern parlance the yoga must be common in the horoscopes of travelling agents or guards of trains who are required to be always moving. One who has a powerful *Vihaga Yoga* is said to become a tale-bearer also.

It is evident that the ancient writers have attributed *evil results* for opposition aspects though certain yogas such as *Gajakesari* must have been treated as exception. The results due to a single Yoga or a combination of yogas are always dependent upon the inherent strength of the horoscope.

Chart No. 66—Born on 1-11-1910 at 1 p.m.
 Lat. 13 N., long. 77-35 E.

	Rahu Saturn			Sun			Kethu
	RASI				NAVAMSA		Saturn
Lagna				Venus			
		Sun Moon Mars Ke. Ven Mer. Jup		Rahu Moon Mer.	Mars Jupiter		Lagna

Balance of Rahu's Dasa at birth : yrs. 16-7-24.

In the horoscope given above all the planets are in the 4th and 10th houses so that it is a typical illustration of Vihaga Yoga.

88. VAJRA YOGA.

89. YAVA YOGA.

Definition.—Benefics occupying the ascendant and the seventh house, while malefics occupying the 4th and the 10th give rise to Vajra Yoga; the reverse will be the case in Yava Yoga.

Results.—Vajra gives rise to a happy and handsome person; Yava makes one happy in his middle life.

Remarks.—The difference between Vajra and Yava Yogas is very thin. In the former, benefics will be found in the ascendant and the descendant, and malefics in the meridian and the nadir while

in the other, the lagna and the descendant must have malefics and the meridian and the nadir should have benefics. Even in the production of results the difference between the two yogas is hardly worth attention, for while Vajra makes one fair, brave and happy, the effects of Yava are restricted to a particular period of life, *viz.*, the middle portion. If one makes a serious attempt to study a number of horoscopes, he will not be slow in appreciating one important truth, *viz.*, that Yava Yoga is hardly conducive to the health and bodily happiness of the native or his wife; for, if malefics occupy the lagna and the 7th, their effects, unless counter-balanced by other horoscopic factors, such as more powerful yogas or inherent strength etc., would necessarily converge on these two houses. These two yogas are not after all very important, because often times their influences become merged with those of other more powerful yogas.

Chart No. 67

	Lagna Jupiter Moon		
	RASI	Sun	
Saturn Mars			
		Venus Mer.	

Chart No. 68

Mars Lagna Saturn			Venus Mer. Moon
	RASI		
Jupiter			Sun

Chart No. 67 illustrates Vajra Yoga because lagna is occupied by Jupiter and the 7th by Venus, the 4th by the Sun and the 10th by Saturn and Mars. Chart No. 68 is a distinct case of Yava Yoga.

90. SRINGHATAKA YOGA.

91. HALA YOGA.

Definition.—If all the planets occupy the ascendant and its trines, Sringhataka is caused. If planets are confined to other triangular houses, Hala Yoga arises.

Results.—One born in Sringhataka becomes happy in later life while Hala Yoga makes one an agriculturist.

Remarks.—Sringhataka may mean junction of four roads or a square. Planets must invariably occupy the 1st, 5th and 9th houses. Lagna represents body, the 5th indicates progeny and the 9th suggests fortune in general. If these three houses are well fortified, then the native will have a smooth career, progeny and success in life. One born in Sringhataka is said to be happy in his later life. With due deference to the sages who have attributed this result, I have to observe that the period of happiness depends upon the stress laid on any one of the trines by virtue of a larger number of benefics being placed in it. Thus if the stress is on the lagna, the beginning of life will be happy; if in the 5th, the middle part of life; and if on the 9th, the last part. This is a simple observation that any student of astrology could conveniently carry on.

Hala implies a plough. Consistent with this meaning, Hala Yoga is said to make one an agriculturist. Three variations can be seen in this Yoga. All the planets may occupy (a) the 2nd, 6th and 10th houses, (b) the 3rd, 7th and 11th houses and (c) the 4th, 8th and 12th houses. Hala Yoga would be helpful in deciding one's profession, for a number of horoscopes possessing this combination, belong to agriculturists, farmers, estate managers, zamindars and petty landlords.

Chart No. 69.—Born on 28/29-4-1901 at 4-47 a.m. Lat. 32-10 N. Long. 74-15 E.

	Lagna Mercury Venus Sun	Kethu			Mer.	Lagna Mars	
	RASI H. 646				NAVAMSA		Rahu
			Moon Mars	Kethu			Venus
Jupiter Saturn	Rahu				Moon Saturn	Jupiter	Sun

Balance of Venus' Dasa at birth : yrs. 2-6-27.

The above horoscope is an example of Sringhataka Yoga.

92. KAMALA YOGA.

93. VAPEE YOGA.

Definition.—Kamala Yoga will result when the planets are situated in the four kendras, while Vapee is caused when they are ranged in the four panaparas or the four apoklimas.

Results.—One born in Kamala will not become much wealthy, but he will command high prestige, wide fame and innumerable virtues. Vapee makes one a hoarder of money.

Remarks.—Kamala Yoga is practically the same as Chathussagara Yoga though not synonymous with it. Kendras are strong holds in a horoscope and when all the four kendras are occupied, the horoscope is rendered highly powerful. Kamala Yoga lays emphasis on fame, virtue, and prestige as different from mere earning capacity. Vapee, which means a well, on the other hand is said to make one mean, trickery and always pine for and hoard wealth. Panaparas are the 2nd, 5th, 8th and 11th and Apoklimas are 3rd, 6th, 9th and 12th. The planets should occupy exclusively all the Panaparas or all the Apoklimas.

Chart No. 70.—Born on 25-7-1896 at 10-52 a.m. Lat. 18° 55' N; long. 72° 54' E.

	Mars				Saturn	Kethu	Moon
Rahu	RASI		Sun Mercury Jupiter Venus	Jupiter	NAVAMSA		
Moon			Kethu				Mer. Lagna
		Saturn	Lagna		Mars Venus Rahu	Sun	

Balance of Moon's Dasa at birth: yrs. 4-4-19.

In Chart No. 70 all the planets are disposed in Panaparas. It is a typical example for Vapee Yoga.

94. SAMUDRA YOGA.

Definition.—All planets must occupy the six even houses.

Results.—The native will be a ruler or live like him free from care and worry.

Remarks.—With this we complete the 21 Akriti Yogas, comprising the first of the 4 groups of Nabhasa Yogas. Yogas like Vajra and Yava which require the positions of the planets exclusively in kendras do not seem to have the approval of Varahamihira. He deals with them in his Brihat Jataka simply adopting the views of Yavana and others and feels sceptical about their possibility with the query 'How can Mercury and Venus occupy the 4th sign (Bhavana) from the Sun. The possibility or otherwise of Vajra, Yava and similar yogas which require mutual angular dispositions of the Sun and Mercury and Venus depends upon whether these yogas refer to the positions of planets in the *Rasichakra* or *Bhavachakra*. If the former, as is clearly implied by the latter *Bhavana* used by Mihira which means a sign, then the Sun can never be in a kendra from Mercury or Venus. If on the other hand, the reference is to Bhavachakra as some

scholars contend, then Mercury can occupy a kendra bhava from the Sun, which could be possible in very high latitudes. Therefore the ancient writers have not erred if the Vajra and Yava Yogas refer to the positions in the Bhava Chakra.

95. VALLAKI YOGA.

Definition.—All the planets must occupy any seven signs.

Results.—The person will have a large number of friends, fond of music and fine arts, learned, happy and famous.

Remarks.—This is the first of the Sankhya Yogas or numerical combinations. Vallaki is also known as Veena Yoga. All the seven planets should be disposed of in any seven signs. It will be seen, as would be shown subsequently that some times Sankhya Yogas actually coincide with Akriti Yogas (already discussed above). In such cases, Sankhya Yogas lose their individuality and they should not be considered at all. There seems to be some justification in adopting this course, because in almost every horoscope since all the seven planets will have to occupy any seven, or less than seven rasis, Sankhya Yoga must be present in some form or the other. Provided no other *Nabhasa Yoga* is present, then alone Sankhya Yogas have to be reckoned. Vallaki and the six other Yogas to follow, belong to the category of Sankhya Yogas.

Chart No. 71 — *Born on 10-8-1937 at 4-57 p.m.
Lat. 7° N.; Long. 79° 45' E.*

Saturn		Kethu	Venus			Moon	
	RASI		Sun	Lagna Sun Venus	NAVAMSA		Kethu
Lagna			Mer- cury	Rahu			
Jupiter	Mars Rahu		Moon	Jupiter		Merc. Saturn	Mars

Balance of Moon's Dasa at birth : years 6-2-8.

The above is a typical illustration of Vallaki or Veena Yoga for all the seven planets (Rahu and Ketu excepted) have occupied *any* seven Rasis. Whether the Yoga is able to independently function or has been absorbed by some other more powerful *Nabhasa Yoga*, the reader can easily find out.

96. DAMINI YOGA.

Definition :—All the seven planets should occupy any six signs.

Results—The person will be highly charitable, always helping others and a protector of cattle.

Remarks :—In ascribing results to these Yogas, classical writers have differed from each other. For instance, the effects given above for Damini are based on Varahamihira while Saravali glorifies the Yoga considerably. But all writers seem almost agreed about the genera

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good or bad nature of the results due to a yoga. Damini or Dama Yoga seems to give a man intellect, fame and wealth also. Of course, the exact nature of the effects depends upon the general disposition of the chart.

Chart No. 72—Born on 11-10-1916 at 5-55 a.m.
Lat. 13° N., Long. 77° 35' E.

Moon Jupiter							Mer.	
	RASI		Saturn Ketu		Rahu	NAVAMSA		Mars Jupiter Venus
Rahu	5.60		Venus		Moon			Lagna Sun Ketu
	Mars		Lagna Sun Mer.					Saturn

Balance of Mercury's Dasa at birth : years 9-3-5.

Chart No. 73—Born on 29-12-1893 at 7 p.m.
Lat. 11° N., Long. 78° 40' E.

Rahu		Jupiter		Mer.	Moon		
Venus	RASI		Lagna	Rahu	NAVAMSA		
				Jupiter			Lagna Ketu
Sun	Mars Mer.	Saturn	Moon Ketu			Venus Saturn	Sun Mars

Balance of Moon's Dasa at birth : years 8-1-15.

Both the horoscopes given above illustrate the presence of Damini Yoga. But yet, a careful examination of the two reveals that chart No. 73 is stronger and more potential. 72 is marred by the weakness of Lagnadhipathi while chart No. 73 is considerably fortified by the presence of Mars, a yogakaraka in the 5th and another trine lord Jupiter in the 11th. In point of fame and wealth, Chart No. 73 is decidedly more powerful. Such illustrations furnish clues as to how the same Yoga can operate in different ways in different horoscopes.

97. PASA YOGA.

Definition :—The planets should occupy any five signs.

Results :—The person will acquire wealth through right means and he will always be surrounded by friends, servants and relatives.

Remarks :—Saravali suggests that one born in Pasa Yoga will suffer from incarceration. This statement should not be taken in its face value. Pasa Yoga in itself cannot make one a prisoner unless there are other combinations indicating the same event. The presence of the lagna and the lord of lagna in the 6th and 8th in *Pasa Drekkanas* would be a powerful combination for imprisonment.

Chart No. 74—Born on 4-3-1886 at 11-30 p.m.
Lat. 16° 40' N., Long. 81° E.

Mer.			Saturn		Sun Jupiter	Kethu	
Kethu Venus Sun Moon	RASI				NAVAMSA		Merc.
			Rahu Mars				
		5'24		Moon Saturn			
	Lagna		Jupiter		Mars Rahu	Venus	Lagna

Balance of Rahu's Dasa at birth : Yrs. 12-9-3.

Chart No. 75—Born on 7-9-1904 at 1-50 p.m.
Lat. 18° 52' N., Long. 72° 35' E.

	Jupiter			Mer. Venus			Jupiter Ketu
Kethu	RASI		Moon Mars	Mars	NAVAMSA		
Saturn			Sun Rahu				Lagna Saturn
		5'76					
Lagna			Mer. Venus	Moon Rahu		Sun	

Balance of Mercury's Dasa at birth : yrs. 15-1-1.

Both the above horoscopes are examples of Pasa Yoga. Chart No. 74 belongs to an ex-speaker of a Provincial Legislative Assembly who has suffered incarceration a number of times as

would be evident by the Rahu-Mars combination in the 10th aspected by Saturn. The tenth house has received no other benefic aspect. The disposition of Pasa Yoga may have also contributed its share of evil in making the subject undergo imprisonment. In Chart No. 75 on the other hand, the tenth is considerably strengthened by the presence of Mercury and Venus while the birth is fortified by the aspect of its own lord, in this case Jupiter. The native of the horoscope is a Joint Secretary in the Government of India and has been getting on very well. These illustrations are provided with a view to driving home to the reader that great care must be exercised in sifting the evidence furnished by different combinations. In both the horoscopes the sweeter aspects of Pasa Yoga have manifested considerably.

98. KEDARA YOGA.

Definition.—All the planets must be ranged in any four signs.

Results.—The person will earn his livelihood by agriculture and be highly helpful to others.

Remarks.—A comparative study of a large number of horoscopes possessing Akriti Yogas leads me to the perception that these yogas could furnish helpful hints for guessing one's profession which has always been a hard nut to crack. Hala Yoga, (*vide* page No. 110) makes one pursue agriculture. Similarly Kedara also is said to make one an agriculturist. Saravali points out that one having Kedara Yoga will have a dull

intellect or poor comprehensive power. The presence of Kedara can easily be recognised and hence no illustration seems to be called for.

- 99. SULA YOGA.
- 100. YUGA YOGA.
- 101. GOLA YOGA.

Definition.—Sula Yoga. Yuga and Gola are given rise to by the Seven planets occupying respectively, any three signs, two signs or single sign.

Results.—Sula makes one devoid of wealth, courageous, cruel and possess marks of wounds received in battle ; Yuga renders one poor, ostracised by society, heretical and a drunkard. Gola gives rise to a poor, dirty, unnamed, ignorant and indolent individual.

Remarks.—All the above three yogas are said to cause poverty, render the person unfit for company by his wrathsome conduct and habits and make him miserable. Probably the joining together of all the seven planets within a space of 90 degrees would release a conglomeration of evil forces that the rays of benefics would lose their lustre and get themselves merged together with those of the evil planets. As however, no Yoga can exclusively manifest itself, the results due to it should not be applied in their entirety. Sula Yoga may be present in a horoscope. The native may be poor, and may have sustained injuries in fights but yet, on account of the strength of lagna or the Moon he may be a man of sterling character. Therefore judgment in astrology has a number of pitfalls which a clever student has to avoid.

Chart No. 76—Born on 8-12-1921 at 12-15 a.m.;
Long. 0° 5' W; Lat. 51° 30' N.

Ketu					Saturn	Moon	
Moon	RASI				NAVAMSA		Jupiter Rahu
U. 264				Lagna Sun Ketu		Mars	
	Sun Mer. Venus		Rahu Lagna Mars Jupiter Saturn		Mer.	Venus	

Balance of Saturn's Dasa at birth : Yrs. 6-7-21.

In the above Chart, Sula Yoga is present, as all the planets have occupied three signs. It pertains to a living Commander in the Royal Air Force. Therefore some of the results attributed to Sula Yoga are to be found in the native. But he is neither poor nor cruel.

Chart No. 77—Born on 9-10-1923 at 6-38 p.m.,
Lat. 10° 58' N.; Long. 79° 25' E.

	Lagna			Ketu	Moon	Lagna	
Ketu	RASI			Mer.	NAVAMSA		Sun
				Mars			
	U. 125					Venus	Jupiter Saturn Rahu
		Venus					Mars Mercury Moon Sun Jup Saturn

Balance of the Moon's Dasa at birth : Yrs. 7-11-21

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Yuga Yoga is brought out in Chart No. 77 as all the planets are situated in two signs. But as the horoscope has a number of other relieving features, viewed from Chandra Lagna, the effects of Yuga Yoga have been considerably restricted.

Gola Yoga is indeed a rare combination, as it requires the presence of all the planets in a single sign.

102. RAJJU YOGA.

103. MUSALA YOGA.

104. NALA YOGA.

Definition.—If all the planets exclusively occupy movable, fixed or common signs respectively, Rajju, Musala and Nala Yogas are caused.

Results.—The person born in Rajju will be fond of travel, handsome, searching for wealth in foreign countries, somewhat cruel and envious. One born in Musala will be endowed with self-respect, wealth, learning and a steady mind, engaged in many works, famous and proud. Nala Yoga makes one deformed, shrewd and dejected.

In Chart No. 78 all the planets are in movable signs and therefore illustrates Rajju Yoga.

Remarks.—The above three yogas constitute the Asraya group being one of the sub-divisions of Nabhasa Yogas. All the planets must occupy *exclusively* movable signs, or *exclusively* fixed signs or *exclusively* common signs to give rise to these three yogas. Here no reference is made to the situation of the lagna or the disposition of the

planets in the cardinal, fixed or common signs with reference to the lagna. Some commentators are of the opinion that in order to cause Asraya Yogas, all the four movable, all the four fixed and all the four common signs should be occupied. But Garga refutes this view and thereby implies that the only condition is that when the movable,—all or any of the four—signs are occupied, the fixed and the common signs should be vacant for causing Rajju Yoga. Similarly with regard to Musala and Nala. As Rajju has reference to movable signs, one born under its influence would always be wandering about in quest of wealth and fame. When all the planets are in immovable signs, the native is expected to be fixed in determination. Whereas planets being confined to common signs are held to make the person depressed and disappointed.

Chart No. 78—*Born on 1-11-1910 at 1 p.m.
Lat. 13° N., Long. 77° 35' E.*

	Rahu Saturn			Sun			Ketu
	RASI				NAVAMSA		Saturn
Lagna				Venus			
		Moon Ketu Ve. Mer. Jup. Sun Mars		Rahu Moon Mer.	Mars Jupiter		Lagna

Balance of Rahu's Dasa at birth : Years 16-7-24.

105. SRIK YOGA

106. SARPA YOGA

Definition.—If all the benefics occupy kendras, Srik Yoga is caused. If all the malefics occupy kendras, Sarpa Yoga is produced.

Results.—The person born in Srik Yoga will live in comfort, will possess conveyances, and will have many enjoyments. Sarpa Yoga renders one miserable in many ways, cruel and stupid.

Remarks.—Srik also known as Mala and Sarpa Yogas are the two Dala Yogas mentioned by Parasara. The kendras must be exclusively occupied by benefics or malefics. It must be noted that so far as this yoga is concerned, the Moon is completely left out of account so that there remain only three benefics and three malefics. We have formulated above in a fairly exhaustive manner all the Nabhasa Yogas mentioned by Varahamihira. In locating these yogas, there are certain factors to be considered. By carefully remembering the definition of Asraya Yogas, Akriti Yogas, Dala Yogas and Sankhya Yogas it would occur to any student of Astrology that sometimes Asraya Yogas become identical with Akriti Yogas; Sankhya Yogas become identical with Akriti Yogas; Asraya Yogas coincide with Sankhya Yogas and Dala Yogas coincide with Sankhya Yogas. When such identification of two yogas belonging to two different groups of the Nabhasa Yogas happens, one of the two will cease to operate. Mihira answers this point clearly and succinctly.

It will be seen that the three Asraya Yogas (Rajju, Musala and Nala) are practically the same as Yava, Abja, Vajra, Andaja or Pakshi, Gola, Gada and Sakata, among the Akriti Yogas and Sula and Kedara among the Sankhya Yogas, while the two Dala Yogas (Srik and Sarpa) give results similar to those of benefics and malefics occupying kendras (Vajra and Yava). Elaborating the comparison further let us suppose that in a horoscope Cancer and Libra (movable signs) have been occupied by all the planets, thereby causing Rajju Yoga. Two adjacent angles are occupied. If the ascendant is either Cancer or Libra, then Gada is caused with the result it becomes identical with Rajju. Similarly if all the planets occupy Cancer and Capricorn and the Lagna is Cancer or Capricorn, both Rajju and Sakata Yogas merge together. Nala and Sakata coincide if we switch on to Gemini and Sagittarius provided one of these two signs is rising. Thus, if the ascendant falls elsewhere, then both the yogas will be present. Similarly examples for coincidence of Asraya or Dala Yogas with other Akriti and Sankhya Yogas can be given. These coincidences do not include all possible instances of Asraya and Dala Yogas in the Akriti and Sankhya Yogas. Therefore, in order to show that Asraya and Dala Yogas are also Nabhasa Yogas Varahamihira has treated of them separately. We have now to consider another point. When Sankhya Yogas coincide with Akriti Yogas, the latter alone prevail. When Asraya Yogas coincide with other yogas (Akriti) the former cease to function. When Dala Yogas coincide with

Sankhya Yogas the latter become defunct. And if Asraya Yogas coincide with Sankhya, *i.e.*, Kedara, Sula and Yuga, the former alone will prevail and finally if an Asraya Yoga coincides with Gola Yoga, the Asraya Yoga becomes defunct. Thus it will be seen that the differences between some of the yogas are very thin and calls forth on the part of the astrologer keen perception and analytical power.

107. DURYOGA

Definition.—If the lord of the 10th is situated in the 6th, 8th or 12th Duryoga is caused.

Results.—The person will not derive the fruits of his own bodily exertions; he will be looked down by others; highly selfish and always intent upon deceiving others, he will live in a foreign place.

Remarks.—The tenth is the pivot of the horoscope and its lord should be strong if one's life is to be tolerably happy. When the 10th lord is in Dusthanas he will lose his vitality and is therefore said to confer on the native just those qualities which render him insignificant in the eyes of the public. Harming others, selfishness and gluttony are not qualities conducive to make one virtuous. One who has Duryoga is supposed not to derive the benefits of his own bodily exertions. Duryoga seems to indicate that one would earn his livelihood by manual labour. Of the three Dusthanas, the twelfth seems to be the least malefic so far as this Yoga is concerned, because whilst depriving one of the fruits of his labours,

it will at least give him noble qualities and therefore a certain amount of respect in society.

108. DARIDRA YOGA

Definition.—The lord of the 11th in the 6th, 8th or 12th will give rise to Daridra Yoga.

Results.—The native will contract huge debts, will be very poor, will suffer from auditory troubles, will be mean and will commit sinful and criminal deeds.

Remarks.—The yoga is a simple one and is quite common. Therefore one should not rush to ascribe all these results to a horoscope in which Daridra Yoga is present. When the Lagna is strong and the 2nd lord is in the 10th or 11th, Daridra Yoga exists nominally. Because, such a disposition whilst rendering the person mean and inclined to pursue sinful activities, will not make him very *poor*. Criminal intentions are not the sole monopoly of the poor. The rich are equally culpable to such a tendency because the richer a person the more avaricious he becomes to gain his selfish ends. Generous instincts and the tendency to worship the mammon are indeed poles apart.

109. HARSHA YOGA.

110. SARALA YOGA.

111. VIMALA YOGA.

Definition.—The lords of the 6th, 8th and 12th occupying the 6th, 8th and 12th will give rise to Harsha, Sarala and Vimala Yogas respectively.

Results.—*Harsha* makes one fortunate, happy, invincible, physically strong, wealthy, famous and

afraid of sinful deeds. One born in *Sarala* becomes long-lived, fearless, learned, a terror to enemies, celebrated and prosperous. *Vimala* renders the person frugal, happy, independent and possessed of ennobling qualities.

Remarks.—These three yogas furnish us with a clue as to how lords of Dusthanas by occupying Dusthanas can overcome the evil due to such malefic ownership. Even though the author of the above yogas has ascribed very pleasant results to these three combinations, yet in actual practice, quite the contrary have been the results. Parasara and Lomasa do not seem to favour the conception that the sting arising from an evil lordship can disappear entirely as a result of the lord occupying another Dusthana. On the other hand, the intensity will be *somewhat* modified. This is evident from the fact that according to Parasara, when the 6th lord is in the 6th, the native's relatives become enemies while he would befriend the outsiders and when the sixth lord is in the 8th or 12th, "the person becomes sickly, hates learned men, goes after others' women and takes pleasure in causing violence." Therefore in interpreting the three yogas given above, one should have an eye on the intrinsic evil nature of the ownership.

112. SAREERA SOUKHYA YOGA

Definition.—The lord of Lagna, Jupiter or Venus, should occupy a quadrant.

Results.—The subject will be endowed with long life, wealth and political favours.

Remarks.—If all the three factors above referred to, *viz.*, the ascendant lord, Jupiter and Venus are in Kendras, the Yoga would be rendered highly powerful with the result all the blessings of the yoga will manifest. The Yoga is fairly common but hardly noticed.

113. DEHAPUSHTI YOGA

Definition.—The ascendant lord in a movable sign aspected by a benefic, gives rise to this Yoga.

Results.—The native will be happy, will possess a well-developed body, will become rich and will enjoy life.

Remarks.—Leading a happy life is different from having amenities needed for it. Lord of Lagna must be in a movable sign and some benefic must aspect him. Some people will hardly possess bodily comforts while there are others who in spite of meagre earnings will look after their body with the utmost care.

114. DEHAKASHTA YOGA

Definition.—The lord of lagna must join a malefic or occupy the 8th house.

Results.—The subject will be devoid of bodily comforts.

Remarks.—As the name implies, Dehakashta Yoga means difficulty for the body. Most of the manual workers belong to this category. The Yoga is said to become defunct if a benefic aspects the ascendant lord.

115. ROGAGRASTHA YOGA

Definition.—(a) If the lord of lagna occupies the ascendant in conjunction with the lord of the 6th, 8th or 12th; or (b) if the weak lord of Lagna joins a trine or a quadrant, Rogagrastha Yoga is caused.

Results.—The native will possess a weak constitution and will become sickly.

Remarks.—The Yoga comprehends two combinations, *viz.*, (1) the ascendant lord being placed in the ascendant and joined by the lord of the 6th, 8th or 12th and (2) the *weak ascendant lord* occupying a trine or a quadrant. It is a general astrological precept that when the ascendant lord joins a trine or a quadrant he acquires vitality. When he is weak, by which term is implied that his *shadbala pinda* (sum total of strength) falls short of the requisite quantity, the distinction attached to location in a kendra or thrikona becomes lost. It is found in actual practice that the lordship of the 12th is less malefic than that of the 6th or 8th and hence when the lords of the Lagna and 12th join, the affliction expresses itself more in the nature of financial stress than in terms of Dehakashta Yoga. One born under this combination will hardly have a healthy constitution. It will lack the requisite power of resistance so that the native falls an easy prey to disease.

116 & 117. KRISANGA YOGA

Definition.—The ascendant lord should

occupy a dry sign or the sign owned by a 'dry' planet (116).

The Navamsa Lagna should be owned by a 'dry' planet and malefics should join the Lagna (117).

Results.—The subject will have an emaciated body and will suffer from bodily pains.

Remarks.—Dry signs are Aries, Taurus, Gemini, Leo, Virgo and Sagittarius; while dry planets are the Sun, Mars and Saturn. Mercury may also be held to be a dry planet for all practical purposes. The same result can be judged if the lagna and the lord have acquired a large number of dry vargas or divisions such as Rasi, Hora, etc.

Chart No. 79—Born on 8-8-1912 at about 7-35 p.m. (I.S.T.) Long. 5h. 10 m. 20 s E., Lat. 13° N.

Rahu	Moon Saturn		Venus Saturn		
Lagna	RASI	Sun	NAVAMSA	Kethu	
		Mars Mer. Venus		Rahu Sun Lagna	Moon Mer.
Jupiter		Kethu		Jupiter Mars	

Balance of Mars' dasa at birth: Yrs. 5-6-15.

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Here the amsa lagna belongs to a dry planet and it is occupied by two first-rate malefics, *viz.*, Rahu and the Sun. The result is obvious, *viz.*, the native has a lean and emaciated physical appearance.

118 to 120 DEHASTHOULYA YOGAS

Definition.—Lord of Lagna and the planet in whose Navamsa the lord of lagna is placed, should occupy watery signs (118).

The Lagna must be occupied by Jupiter or he must aspect the Lagna from a watery sign (119).

The ascendant must fall in a watery sign in conjunction with benefics or the ascendant lord must be a watery planet (120).

Remarks.—Possessing a strong body is different from having an unwieldy and corpulent appearance. In the above three combinations, by *dehasthoulya* is meant stoutness of the body and has no reference to a well-built or strong physical appearance. Watery signs are Cancer, Aquarius, Capricorn, Pisces, Scorpio and Libra, and the watery planets are the Moon and Venus. Of course, Mercury and Jupiter are also water resorters and a predominance of the water element in regard to lagna or lagnadhipathi would invariably make the person corpulent.

Chart No. 80.—Born on 29-7-1909 at Gh. 1-15 after sunrise; lat. 13°N., long. 5 h. 10 m. 20 s. E.

Mars		Rahu		Saturn		Venus	
Saturn							
			Sun Mer. Lagna	Moon			Rahu
	RASI		Jupiter Venus		NAVAMSA		
	11'23			Ketu			
						Sun Mars Jupiter	Mer.
	Moon Ketu			Lagna			

Balance of Mercury's Dasa at birth: Years 6-8-27.

In this horoscope, Cancer, a watery sign is rising and the Moon, a watery planet is in Scorpio another watery sign. The Moon (lord of the ascendant) is in Aquarius (a watery sign) in Navamsa aspected by Jupiter. The subject has a stout body, nervous and unimaginitive.

121. SADA SANCHARA YOGA

Definition.—The lord of either Lagna or the sign occupied by Lagna lord must be in a movable sign.

Results.—The native will almost always be a wanderer.

Remarks.—The combination referred to above is very common in the horoscopes of travelling agents, diplomats and globe-trotters. If both

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the lagna and the Navamsa lagna are in movable signs, the subject would hardly confine himself to any particular locality. On the contrary, he will be seen moving about almost always.

122 to 126. DHANA YOGAS

Definition.—If the 5th from the Ascendant happens to be a sign of Venus, and if Venus and Saturn are situated in the 5th and 11th respectively, Dhana Yoga is caused—122.

Mercury should occupy his own sign which should be the 5th from lagna and the Moon and Mars should be in the 11th—123.

Saturn should occupy his own sign which should be the 5th from lagna, and Mercury and Mars should be posited in the 11th—124.

The Sun must occupy the 5th identical with his own sign and Jupiter and the Moon should be in the 11th—125.

If the 5th from lagna happens to be a house of Jupiter with Jupiter there and Mars and the Moon in the 11th, Dhana Yoga arises—126.

Results.—In all the above cases, the native will acquire immense wealth.

Remarks.—The above five Yogas caused by the disposition of certain planets in the 5th and

11th houses are really significant as they indicate great riches. In the first case, the lagna must invariably be Capricorn or Gemini. When Makara is the Ascendant Saturn will have to be in Scorpio the 11th. Lord of lagna in the 11th is indeed a fine combination. Similarly when Gemini is lagna, Saturn will have to be in Aries. This cannot be as powerful as in the first instance unless Saturn gets Neechabhanga.

In 123 Lagna must fall either in Kumbha or in Taurus. In regard to Kumbha, the combination in the 11th will be due to the lord of the 10th and 6th while for Taurus, the location in the eleventh would be of the lords of the 3rd and 7th. The degree of wealth would be the same but the source of getting it would be different.

Combination 124 has reference to Virgo and Libra. If Virgo is lagna, then Mercury lord of the 10th will be in the 11th. If Libra is Lagna, then the 9th lord will be in the 11th. Both the dispositions are highly favourable though in the first instance, Mercury being lord of Lagna also in addition to the lordship of the 10th would certainly have greater significance.

Combination 125 is applicable only to Aries in which case the Sun as lord of the 5th would be in the 5th and the Moon lord of the 4th and Jupiter lord of the 9th would be in the 11th. Moon-Jupiter combination itself comprehends two powerful Raja Yogas, because firstly they are lords of a kendra and thrikona respectively, and

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secondly, Gaja Kesari would be formed—all occurring in the 11th house. 125 would indeed be a powerful Dhana Yoga.

If Jupiter could be in the 5th identical with his own sign (as required in combination 126) in respect of Scorpio and Leo, the Yoga could be expected to be more powerful in respect of Scorpio, because when Mars and the Moon occupy the 11th, they do so as lords of 1 and 9 and hence of considerable significance.

It will be seen that all the five combinations given above have reference to the fortification of the 5th and 11th houses.

Chart No. 81—*Born on 30-6-1897 at 7-20 p.m.*
Lat. 8° N., Long. 79° 45' E.

		Venus	Moon Sun Mer.	Sun	Moon	Mars Rahu	
			Kethu				
Rahu Lagna	RASI		Mars Jupiter	Lagna Venus	NAVAMSA		Jupiter Saturn
	Saturn				Ketu	Mer.	

Balance of Jupiter's Dasa at birth : Years 12-1-6

In the above horoscope the 5th from lagna is owned by Venus, and Venus and Saturn occupy respectively, the 5th and 11th houses, hence illustrating combination 122. Saturn's *dasa* proved highly beneficial from the point of view of finance, prosperity having set-in, as soon as Venus' sub-period commenced.

Chart No. 82.—*Born on 5-9-1906 at 9-16 a.m.*
Lat. 25° N., Long. 84° E.

Moon			Jupiter		Saturn	Mars Merc.	Kethu
Saturn	RASI		Rahu	Jupiter	NAVAMSA		
Kethu			Sun Mars Mer.				
		Lagna Venus		Lagna Rahu	Moon Venus	Sun	

Balance of Saturn's *dasa* at birth : Yrs. 0-0-9.

Chart No. 82 is a typical example for combination 124. Saturn owns and occupies the 5th and Mars (lord of the 2nd) and Mercury (lord of the 9th) are in the 11th in association with the Sun, the lord of the 11th. The peculiarity in this case is that during Mercury's *dasa* the native's father became extremely wealthy, probably due to the fact that Mercury having caused *Dhana yoga* is associated with the *Pitru-karaka* Sun.

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Chart No. 83.—Born on 20-8-1891 at 10 p.m.
Lat. 19° N., long. 72° 35' E.

	Lagna	Rahu		Venus Moon Mars	Rahu	Sun Jupiter	
Moon Jupiter	RASI			Mer.	NAVAMSA		
							Lagna
	Ketu		Mer.		Saturn	Ketu	

Balance of Rahu's Dasa at birth : Years 2-6-15.

Chart No. 84.—Born on 30-8-1927 at 12-30 p.m.
(L.M.T.)—Lat. 21° N., long. 72° 50' E.

Jupiter			Rahu		Ketu		Moon
	RASI				NAVAMSA		Mer.
							Sun
Ketu	Lagna Saturn		Mars Moon Venus		Lagna	Saturn Rahu	Jupiter

Balance of Moon's Dasa at birth : Yrs. 3-8-21.

Chart No. 83 illustrates combination 125. The Sun occupies the 5th which is his own sign while the Moon and Jupiter are together in the 11th. It will be seen that the Moon and Jupiter have caused two yogas viz. Gajakesari and another Raja Yoga thus fortifying the house of gains considerably.

Chart No. 84 is an example for combination 126 which requires the presence of Jupiter in the 5th (in his own sign) and Moon and Mars in the 11th. A powerful Chandramangala yoga occurs in the 11th. As Mars and the Moon are lords of the 11th and 9th respectively a powerful Raja Yoga is also caused.

Definitions:—If the Sun is in lagna identical with Leo, and aspected or joined by Mars and Jupiter, Dhana Yoga is formed—127.

If the Moon is in lagna identical with Cancer and aspected by Jupiter and Mars, Dhana Yoga is caused—128.

Mars should be in lagna identical with Aries or Scorpio and joined or aspected by the Moon, Venus and Saturn—129.

Mercury should be in lagna identical with his own sign and joined or aspected by Saturn and Venus—130.

Jupiter should be in lagna identical with his own sign and joined or aspected by Mercury and Mars—131.

Venus should be in lagna identical with his own sign and joined or aspected by Saturn and Mercury—132.

Results :—In all the above cases, the subject acquires immense wealth.

Remarks :—In the above six combinations, planets from the Sun to Venus are to occupy lagna which should be the own sign of the planet concerned and it should further be conjoined or aspected by certain other planets as per details given below :—

<i>Planet</i>	<i>Ascendant</i>	<i>Conjunction or aspect of</i>
Sun	Leo	Mars, Jupiter
Moon	Cancer	Mars, Jupiter
Mars	Aries and Scorpio	Moon, Venus, Saturn
Mercury	Gemini and Virgo	Venus, Saturn
Jupiter	Sagittarius and Pisces	Mars, Mercury
Venus	Taurus and Libra	Mercury, Saturn

It will be seen that except *Capricorn* and *Aquarius*, the rest of the signs have been taken into account. In all the above cases, the lord of lagna must be in his own sign identical with lagna and aspected by or associated with certain favourable lords.

Each of the above combinations can have a number of variations as could be seen from the following explanation. Take for example the Sun. Leo is lagna, and the Sun is there.

The Dhana Yoga in question may be caused by

- (a) Jupiter and Mars being in Lagna.
- (b) Jupiter being in Dhanas and Mars in Makara.
- (c) Jupiter being in Dhanas and Mars in Aquarius.

(d) Jupiter and Mars being in Kumbha.

(e) Jupiter being in Aries and Mars in Taurus.

The same variations can be seen in regard to the Dhana Yoga arising out of other planets also.

Chart No. 85—Born on 15-5-1909 at 6 a.m.
Lat. 13° N., Long. $77^{\circ} 35'$ E.

Moon		Lagna Sun Rahu Venus Mercury		Lagna Venus Ketu Saturn		
Saturn						
Mars						Moon
	RASI		Jupiter	Sun	NAVAMSA	Mer. Jupiter
						Rahu
	Ketu				Mars	

Balance of Jupiter's Dasa at birth : Years 3-1-17.

Chart No. 86—Born on 20-8-1944 at 8 p.m.
I. S. T.; Lat. $31^{\circ} 33'$ N, long. $74^{\circ} 16'$ E.

			Saturn			Sun	
			Rahu	Saturn			Rahu
	RASI		Lag. Sun Moon Mars Venus Mer. Jup		NAVAMSA		Jupiter
Ketu				Kethu			
				Mars	Mer.	Lagna	Moon Venus

Balance of Venus' Dasa at birth : Years 13-4-19.

Combination 132 is shown by Chart No. 85. The lagna is Taurus and Venus lord is in Lagna in conjunction with Mercury and aspected by Saturn.

Chart No. 86 is an example for combination 127. Lagna is Leo and the Sun is in Lagna in conjunction with Mars and Jupiter.

133. BAHUDRAVYARJANA YOGA

Definition:—Lord of the lagna in the 2nd, lord of the 2nd in the 11th and the lord of the 11th in lagna will give rise to this yoga.

Results:—The subject will earn lot of money and will amass a good fortune.

Remarks:—A point of contact is established between the lagna, 2nd and 11th houses—the lords of these three houses inter-changing their respective positions. Here again, the real value of the Yoga depends upon the strength of the lords concerned and how they are disposed in regard to the general scheme of the horoscope.

Chart No. 87—Born on 2-6-1892 at 10-16 a.m.
lat. 13° N, long. 77° 35" E.

Jupiter	Rahu	Sun Mer.				Ketu	
	RASI		Lagna Venus	Lagna Jupiter	NAVAMSA		Sun Venus Mars
Mars			Moon	Mer. Saturn			
		Ketu	Saturn		Rahu		Moon

Balance of Venus' Dasa at birth: Years 11-7-45.

In the above horoscope lord of Lagna is in the 2nd, the lord of the 2nd is in the 11th and the lord of the 11th in lagna thus showing the presence of a very powerful Dhana Yoga.

134 to 136 SWAVEERYADDHANA YOGA

Definition:—The lord of lagna being the strongest planet, should occupy a kendra in conjunction with Jupiter and the 2nd lord should join Vaiseshikamsa—134.

The lord of the sign in which the lord of the Navamsa occupied by the Ascendant lord should be strong, and join a quadrant or a trine from the 2nd lord or should occupy his own or exaltation sign—135.

The 2nd lord should occupy a quadrant or trine from the first lord or the 2nd lord being a benefic should be either in deep exaltation or in conjunction with an exalted planet—136.

Results:—The subject will earn money by his own efforts and exertions.

Remarks:—Inherited wealth cannot last long nor is it made use of properly. Generally such wealth is squandered away on pleasures and valueless purposes. The person concerned will have no experience as to how difficult it is to earn money by fair means. On the other hand, wealth acquired through personal effort would be rightly spent or at least not wasted because of the exertions put forth in making the money. The above three combinations are quite clear and need no clarification.

According to 134, the ascendant lord must be the strongest planet in the horoscope and he should be in Vaiseshikamsa or in a kendra in conjunction with Jupiter.

135 is somewhat confusing. Lord of Lagna is in some Navamsa. The lord of that Navamsa occupies some sign. Its lord must be disposed in a kendra or thríkona from the 2nd lord. Suppose Lagna is Kanya and the lord is in Makara Navamsa. The lord of Makara is Saturn and suppose he occupies (in Rasi) Mesha. Then the lord of this sign, viz., Mars should be in a kendra from Venus, lord of the 2nd. 136 is quite simple.

Chart No. 88 — *Born on 8-8-1912 at 7-35 p.m. (I.S.T) Lat. 13° N., Long. 5h. 10m. 20s. E.*

Rahu		Moon Saturn			Venus Saturn		
Lagna			Sun				Kethu
		RASI			NAVAMSA		
			Venus Mars Mercury	Lagna Rahu Sun			Moon Mer.
	Jupiter		Kethu			Mars Jupiter	

Balance of Mars' Dasa at birth : Yrs. 5-6-15.

In the above horoscope, lord of lagna, Saturn is in Mesha Navamsa ; the lord of which, viz., Mars is in Leo. Its lord Sun is in a trine from Jupiter lord of the 2nd. The native started life with no

financial facilities but earned decently by his own exertions.

137 MADHYA VAYASI DHANA YOGA.

Definitions.—The 2nd lord possessing Kalabala must join the lords of lagna and the 11th in a quadrant or a trine and be aspected by benefics.

Results.—The person will acquire money by self-effort towards the middle part of his life.

Remarks.—Kalabala or temporal strength is one of the six sources of planetary strength enumerated at length in my GRAHA & BHAVA BALAS. Kalabala consists of various sub-divisions based upon the lunar phases, week day, time, solstice and planetary fights. Generally speaking, planets are said to acquire Kalabala in their week days, months and years. The Moon, Mars and Saturn are powerful during the night. The Sun, Jupiter and Venus are powerful during the day. Mercury is always powerful. Malefics and benefics are powerful during the dark half and bright half of the lunar month respectively.

In order to make one get wealth in the middle part of his life, lord of the 2nd having acquired Kalabala should be in a kendra or a thrikona in conjunction with the lords of lagna and the 11th.

A perusal of astrological literature bearing upon 'Wealth' reveals clearly that in order to become rich, one should have in his horoscope combinations which comprehend a point of contact between lords of lagna, 2nd, 11th, 5th and

9th. It is the permutations and combinations of these lords that give rise to a stupendous number of Dhana Yogas.

138. ANTHYAVAYASI DHANA YOGA

Definition.—The planet owning the sign in which the lords of the 2nd and 1st together with a natural benefic are placed, should be strongly disposed in lagna.

Results.—The subject will acquire finance through various means towards the last part of his life.

Remarks.—There are some who eke out a miserable existence almost throughout their lives but all of a sudden, just at the fag end of their lives fortune dawns on them. Such instances are not rare. The combination requires that lords of lagna and the 2nd should be in conjunction with a benefic and the lord of this sign should be strong and occupy lagna. The combination is not of frequent occurrence.

139. BALYA DHANA YOGA

Definition.—The lords of the 2nd and 10th should be in conjunction in a kendra aspected by the lord of the Navamsa occupied by the ascendant lord.

Results.—The person acquires immense riches in the early part of life.

Remarks.—The Yoga is a round about one. Three conditions have to be fulfilled for its presence, *viz*, (a) the 2nd and 10th lords should be

in conjunction. (b) they must occupy a kendra from lagna, (c) and they must be aspected by the planet who owns the Navamsa in which the lord of lagna is located.

Chart No. 89—Born on 25-4-1945 at 4-7 p.m.
Lat. 18° 52' N; long. 72° 35' E.

Mars Mer. Venus	Sun		Saturn Rahu	Venus Rahu			Moon
	RASI			Lagna Mer.	NAVAMSA		Sun Mars
	385		Jupiter	Saturn			
Ketu			Moon Lagna		Jupiter		Ketu

Balance of Moon's Dasa at birth: Yrs. 2-6-23.

The above horoscope illustrates combination No. 139.

140 & 141. BHRATRUMOOLADDHANAPRAPTI YOGA

Definition.—The lords of lagna and the 2nd should join the 3rd aspected by benefics—140.

The lord of the 3rd should be in the 2nd with Jupiter and aspected by or conjoined with the lord of lagna who should have attained Vaiseshikamsa—141.

Results.—The native gets money through brothers and relatives.

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Remarks.—Predicting the source of income astrologically is a difficult job. The above two combinations give a hint that one can earn money through brothers by a certain disposition of the 2nd and 3rd lords.

142. MATRUMOOLADDHANA YOGA

Definition.—If the lord of the 2nd joins the 4th lord or is aspected by him the above yoga will be caused.

Results.—One earns money with the help of one's mother.

Remarks.—The combination may also be interpreted to mean that depending upon the nature of the 4th lord, the source of earning could also vary. Thus if the 4th lord is Mars, agriculture may be the source.

143. PUTRAMULADDHANA YOGA

Definition.—If the strong lord of the 2nd is in conjunction with the 5th lord or Jupiter and if the lord of lagna is in Vaiseshikamsa, the above yoga arises.

Results.—The person gets wealth through his sons.

Remarks.—There are several instances of persons living from hand to mouth but becoming rich after their sons come to age and assist them in founding and developing some business or otherwise extending them financial facilities. The lagna must be in Vaiseshikamsa and the strong 2nd lord should be associated with the fifth lord.

Chart No. 90.—*Born on 1-6-1895 at Gh. 45-12 after Sunrise.*

		Sun	Mer. Jupiter	Jupiter		Rahu	Sun
Lagna Rahu	RASI		Mars Venus	Moon	NAVAMSA		Mars Venus
			Kethu	Saturn			
	11-6			Mer. Lagna	Kethu		
		Saturn	Moon				

Balance of Sun's Dasa at birth : Years 1-6-13.

In the above horoscope, the 2nd lord is Jupiter and he is in conjunction with the 5th lord Mercury. The lagna lord is not in Vaiseshikamsa but he is decidedly strong. Till the age of 50, the native had never seen the bright side of life but beginning from the 51st year, father and son jointly floated a small business which was steadily developed into a substantial concern. When the Yoga is present, it does not necessarily imply that the son would help the father with money. It may mean that after the birth of a son the father would become rich. In such a case the son only brings invisible luck to the father.

144. SATRUMULADDHANA YOGA

Definition.—The strong lord of the 2nd should join the lord of the 6th or Mars and the powerful lord of lagna should be in Vaiseshikamsa.

Results — The native earns money through his enemies

Remarks — In all these Yogas, stress is evidently laid on the strength of the 2nd lord and the powerful disposition of lagnadhipathi in Vaiseshikamsi. To give the results suggested in the above Yoga, the 2nd lord may either join the 6th lord or Mars or be aspected by one of them

145 KALATRAMOOLADDHANA YOGA

Definition — The strong lord of the 2nd should join or be aspected by the seventh lord and Venus and the lord of lagna must be powerful

Results — The subject will earn money through wife

Remarks — If the 2nd lord, whose inherent strength is of course assumed, is associated with the 7th lord and Venus, one would become rich on account of one's wife

146 AMARANANTHA DHANA YOGA

Definition — If a number of planets occupy the 2nd house and the wealth-giving ones are strong or occupy own or exaltation signs the above Yoga is caused

Results — The native will enjoy wealth throughout life

Remarks — The 2nd should be occupied by a number of planets. Besides this, wealth-giving ones, viz., the 2nd lord and Jupiter should be strongly disposed. The Yoga given rise to in this

way would enable the person concerned command riches all through life. When a horoscope is inherently strong in respect of any particular bhava, its results will manifest permanently as different from those given rise to by Yogakarakas which generally hold sway during the Dasas concerned.

147 AYATNADDHANALABHA YOGA

Definition—The lords of the lagna and the 2nd must exchange their places.

Results.—The person earns wealth without much effort.

Remarks.—There are some who lead a miserable existence in spite of their best attempts to enrich themselves whilst there are others who without straining themselves much earn decently. We attribute this to chance or luck. Actually it is neither luck nor chance but the result of one's good previous Karma. Parivarthana between the first and 2nd lords is a highly desirable feature.

148 to 157 DARIDRA YOGAS

Definition—The lords of the 12th and lagna should exchange their positions and be conjoined or aspected by the lord of the 7th—148.

The lords of the 6th and lagna interchange their positions and the Moon is aspected by the 2nd or 7th lord—149.

Kethu and the Moon should be in Lagna—150.

The lord of lagna is in the 8th aspected by or in conjunction with the 2nd or 7th lord—151.

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The lord of lagna joins the 6th, 8th or 12th with a malefic aspected by or combined with the 2nd or 7th lord—152.

Lord of lagna is associated with the 6th, 8th or 12th lord and subjected to malefic aspects—153.

The lord of the 5th joins the lord of the 6th, 8th or 12th without beneficial aspects or conjunctions—154.

The lord of the 5th is in the 6th or 10th aspected by lords of the 2nd, 7th, 6th, 8th or 12th—155.

Natural malefics, who do not own the 9th or 10th should occupy lagna and associated with or aspected by the Maraka lords—156.

The lords of the lagna and Navamsa Lagna should occupy the 6th, 8th or 12th and have the aspect or conjunction of the lords of the 2nd and 7th—157.

Results.—All the above Yogas produce dire poverty, financial straits, wretchedness and miseries.

Remarks.—Poverty is a horrible spectre more grim-like than even death. Death puts an end to life and settles all worldly states. What happens after death, nobody knows. It is supposed to put an end to all the worldly miseries, sorrows and anxieties. Hence there are some misguided people who prefer death to abject poverty. A poor man leads a wretched life. He will be compelled to live in squalid and unhealthy houses. The children will have no facilities for education, health and decent existence. The poor man is generally

shunned everywhere. He will be an unwelcome guest at the doors of the 'well-to-do' classes. His legitimate activities are obstructed by financial difficulties and want of sympathy. Poverty is the hot bed of crime and vice and the imperious sensations of hunger and thirst drive him to disgraceful acts. Whatever may philosophers say, the pangs of poverty are difficult to bear.

In all the above combinations, reference is made in the original to the conjunction of lords of lagna and the 5th with maraka lords. Evidently, the maraka lords are the 2nd and 7th lords. Some authors include 6th, 8th and 12th houses also as belonging to maraka category.

158 and 159. YUKTHI SAMANWITHAVAGMI YOGA

Definition.—The 2nd lord should join a benefic in a kendra or thríkona, or be exalted and combined with Jupiter—158.

The lord of speech should occupy a kendra, attain paramochha and gain Parvathamsa, while Jupiter or Venus should be in Simhasanamsa—159.

Results.—The person will become an eloquent and skilled speaker.

Remarks.—The art of speaking is not an easy one. The gift of eloquence can influence men and manners. Men can succeed beyond expectation by convincing speeches. Different occasions and conditions call for different degrees of eloquence or skill. In order to gain this power, lord of the 2nd must be well aspected and conjoined. Mercury must be free from affliction if one is not to become witty in the vulgar sense.

For being an eloquent speaker, the lord of the 2nd should join a trine or a quadrant with Jupiter or get exalted. Parvatamsa, Simhasanamsa, etc., have been defined in the index of technical terms given at the end of the book. The nature of vocabulary and the dignified or low tone of the speech depends upon the good and malefic influences the planet of speech is subjected to.

160. PARIHASAKA YOGA

Definition.—The lord of the Navamsa occupied by the Sun should attain Vaiseshikamsa and join the 2nd house.

Results.—The person becomes a humorous and witty speaker.

Remarks.—People of jolly temperament take things easily and humorously while there are some who take even trifles as serious. Humour is the spice of life and all cannot claim it with equal facility.

The Sun occupies some Navamsa and its lord should be in the 2nd besides attaining Vaiseshikamsa.

It will be seen that a planet can occupy its own Rasi, its own Amsa, its own Drekkana etc., in which case it is said to be in Swarasī or Swakshetra, Swa Hora, Swa Drekkana, etc. In all these cases it is in Swavarga. There are *Shodasa Vargas* or sixteen types of divisions. A planet can therefore occupy its own varga sixteen times.

Astrological writers have attached great significance to the special distinction of a planet being in its own Varga more than once. The following are the important Amsas (distinctions) often alluded to in the astrological literature.

When a planet is in its own Varga—

Twice,	it is said to have attained	Parijatamsa.
Thrice,	do.	Uttamamsa
Four	do.	Gopuramsa
Five	do.	Simhasanamasa
Six	do.	Parvatamsa
Seven	do.	Devalokamsa
Eight	do.	Kunkumamsa
Nine	do.	Iravatamsa
Ten	do.	Vaishnavamsa
Eleven	do.	Saivamsa
Twelve	do.	Bhaswadamsa
Thirteen	do.	Vaiseshikamsa

When a planet attains Vaiseshikamsa, it is *par excellence*.

161 ASATYAVADI YOGA

Definition.—If the lord of the 2nd occupies the house of Saturn or Mars and if malefics join kendras and thrikonas, the above Yoga is caused.

Results.—The native will be a liar.

Remarks.—According to the above combination, lord of the 2nd must occupy Aries, Scorpio, Capricorn or Aquarius and the kendras and thrikonas must have malefics. The same Yoga is also said to be caused if the lord of the Navamsa occupied by the lord of the 2nd happens to be either Mars or Saturn or happens to stay in the signs of these two planets.

162. JADA YOGA

Definition.—The lord of the 2nd should be posited in the 10th with malefics or the 2nd must be joined by the Sun and Mandi.

Results.—The person becomes nervous in public assemblies.

Remarks.—There are some people who though learned, well-informed and capable of eloquence lose their balance of mind and become extremely nervous when they are called upon to speak in large gatherings. Such people will generally have the 2nd lord afflicted. Even when the above combination is present, if the 2nd lord is in a benefic Navamsa, the Yoga is found to lose its significance.
